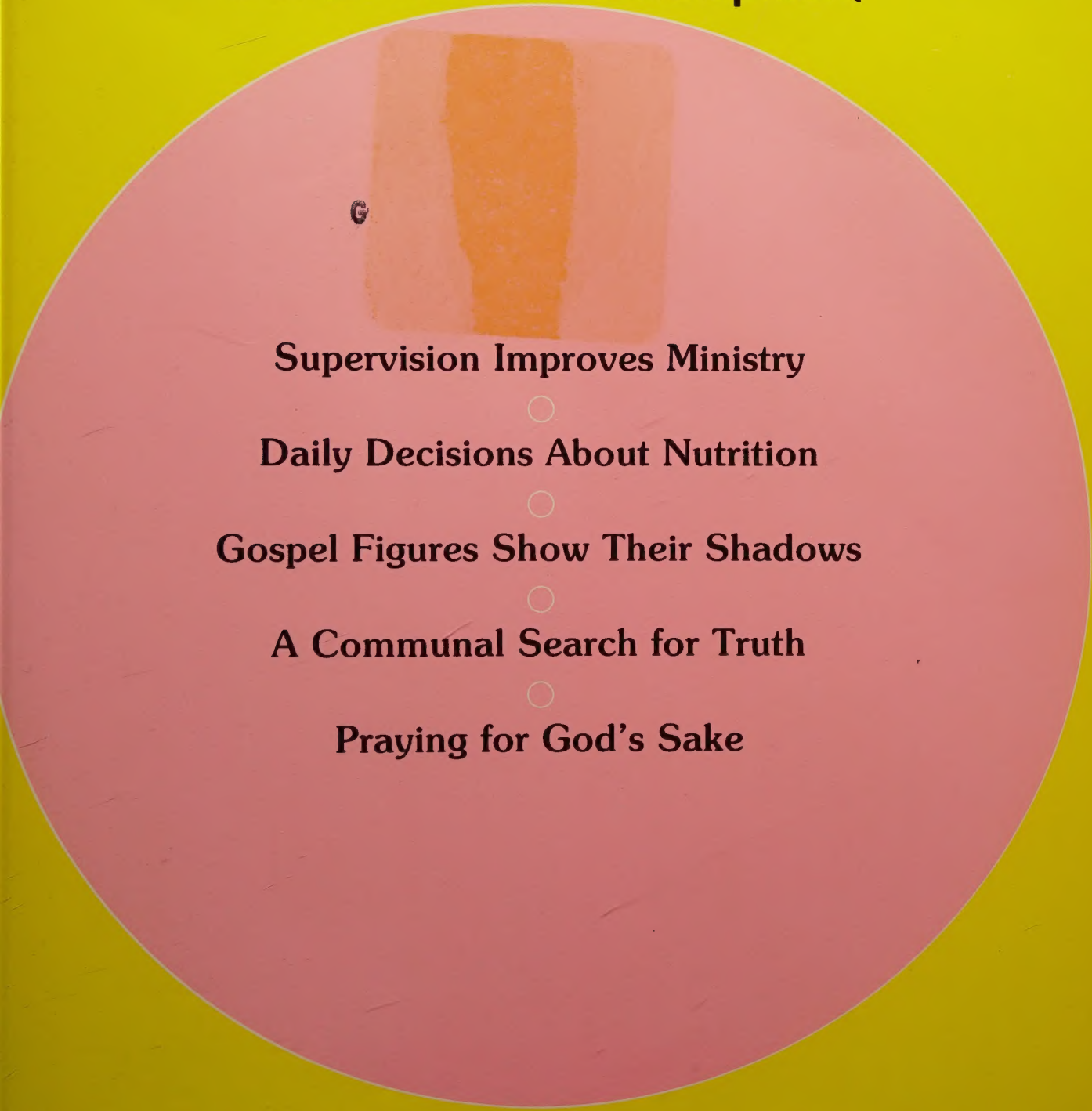


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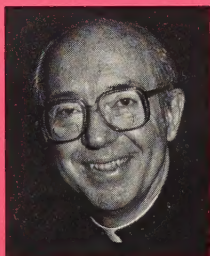
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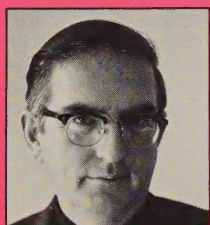
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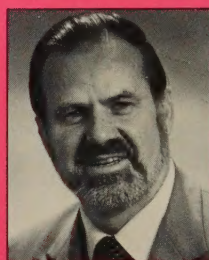
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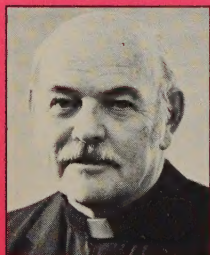
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EDITOR'S PAGE

YOUNG PEOPLE NEED THE LESSON CONTEMPLATIVES TEACH

Writing in *Newsweek* on the excesses characterizing American life during the past decade, journalist Bill Barol has described the 80s as "a time when avarice got respectable...and wealth became a kind of state religion." He sees "greedy young money changers" on Wall Street being regarded as "pop heroes," and he finds glittering TV serials like "Dallas" and "Dynasty" proving week after week that nothing is more fascinating for perhaps most Americans than the life-style of those who are rich and famous. Barol lables these current years as the period in which material success has become "a kind of free-floating standard of excellence."

In light of the affluence that so many Americans are either vigorously pursuing or struggling to maintain for themselves, I was alarmed to read in January the results of an extensive survey of this year's college freshmen. The study, sponsored jointly by the American Council on Education and the University of California at Los Angeles, includes the responses of 209,627 students attending 390 colleges and universities. Perhaps its most disappointing aspect, as described in *The Chronicle of Higher Education* by reporter Michael Hirschorn, is that the survey painted a picture of today's students as being "more and more interested in material wealth and career success than the students of a decade or two ago." In this year's study, the number of young men and women who said that they had come to college "to make more money" reached its highest point in the twenty-two-year history of the survey. Its director, Alexander Austin, in summarizing the students' prevailing attitude

toward their collegiate venture, announced, "Our data indicate that materialism still reigns."

I was thinking about the results of that survey and also about the fact that after last October's stockmarket collapse at least 16,000 layoffs (most of them among the young) took place in New York banks and securities concerns, when I read that in London as many as 50,000 job losses are likely to occur as a result of the stock plunge. Moreover, *The New York Times* business writer Steve Lohr has predicted that soon "many who have not lost their jobs must adjust to more modest, less assured rewards." This belt tightening is expected to become necessary on a worldwide scale. The students who participated in the survey won't be happy to hear about Lohr's prophecy—no more than will their Yuppie antecedents.

The intense concern that young people display about gaining job success, wealth, and creature comforts was again on my mind last week when I was directing a retreat in Winnipeg for persons (most of them only a few years out of college) who are currently unemployed. Many of the retreatants disclosed that they have suffered a severe loss of self-esteem and feel "worthless" because they are no longer regularly bringing home a paycheck. They feel that their life now lacks "meaning," and they have difficulty preserving their sense of personal identity. Most admitted believing that "I am what I do for a living" and "I have learned to measure my worth by the size of my salary." As a result of such thinking, a number of the retreatants had become moderately to severely depressed, and some were feeling a deep sense of shame, since they believe that others are regarding them as "failures" who, being unemployed, are not fulfilling their responsibilities in life, especially the financial support of their family.

Witnessing the pain experienced by the unemployed retreatants prompted me to wonder how

today's college students will react to the seasons of economic recession and depression that are predicted to lie ahead of us. A sign that most of them would suffer greatly, should their quest for job success and wealth be frustrated, was provided by the survey mentioned above, which showed that the lowest proportion of students in twenty years, just 39 percent, are committed to developing for themselves a meaningful philosophy of life. Without such a framework of beliefs and values, how will most of these young people ever be able to interpret and cope with the difficulties, disappointments, frustrations, and failures that are bound to show up at some points in their lifetime? In periods of unemployment and financial distress, how will they ever preserve their self-esteem and sanity, not to mention their physical health, if they have lost much of their control over their life and are unable spiritually to make sense of what is happening to them?

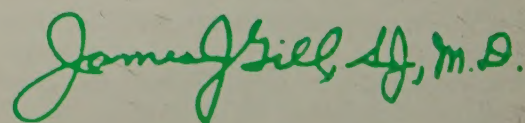
Right now, it is obvious, most young men and women could benefit greatly from listening to the uncommon adults who can teach them, by example and not just words, that happiness is achieved through the quality of one's life and that high-salaried employment and luxuries are not prerequisites. But who are the persons who can provide the evidence for this truth convincingly?

Years ago, I would have thought that the lives of joyful and contented clergy and religious could supply the needed testimony. Not that all priests, sisters, and brothers were happy, but those who did seem cheerful appeared to me to exemplify a well-balanced manner of living. Their time was divided among spiritual activities, physical exercise, intellectual pursuits, cultural events, and steady work in the service of others, with little if any interest in salaries and the frills that only a lot of money could buy. But today, unfortunately, when the young focus their attention on the conversations and behaviors of men and women who are committed professionally to "following the Lord," they all too often discover that salaries and material possessions have somehow assumed central and disproportionate importance in these consecrated lives. In other words, without realizing that we are doing so, we clergy and religious frequently give off signals that reveal the extent to which American materialism has subtly infected our life-style. I'm certainly not referring to the understandable desire on the part of some religious women and men that their salaries be raised to a level that justice would

demand. Rather, I'm simply trying to say that it is a mistake, and unhelpful to the young, for clergy and religious to talk and act as if paychecks, stylish cars, and designer clothes were valid measures of the worth of their ministry in the parish, classroom, hospital, or counseling center.

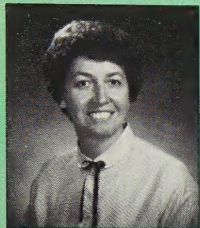
Who, then, can forcefully model for the young a life lived happily and without the odor of avarice? I would think that the persons most capable of giving persuasive evidence of such a balanced, fulfilling, but greedless life are the members of contemplative religious communities. Despite their "poverty," they manifest a style of living that has the potential to satisfy both mind and heart. Those of us who are privileged to have friends living in such communities have found many of their members joyful, mature, profound in their prayer and study, warm in their human relationships, and enthusiastic in their approach to all the aspects of their life. Many of these women and men have discovered a way of living fully and zestfully, without worry about tomorrow and which direction the Dow Jones is moving.

If we want to make the contemplative style of life better known, most of us will have to go out of our way to establish close contact with members of contemplative orders. Only they can tell us, in person or in writing, their *secret*: how to attain perennially deep peace and joy while not being preoccupied with the material and ephemeral aspects of life. And once we understand, we ought to seize every possible opportunity to talk about these greed-free lives to the young who need to hear about them. Unless we tell them about the life experience of these hidden, God-centered people, the young may never come to realize that it is possible for human beings to be happy and fulfilled without wealth. Moreover, to reinforce the message, we ought to make sure that our own lives do not in any way say to the young that money and material possessions are the standards by which we measure our own value or worth both in this world and in the eyes of God.

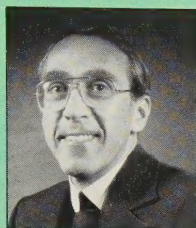


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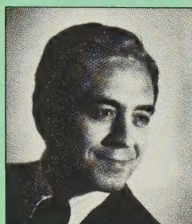
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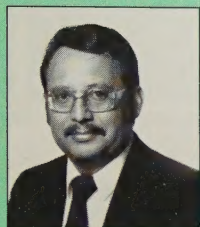
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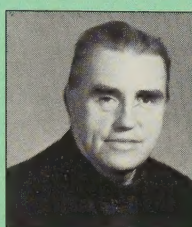
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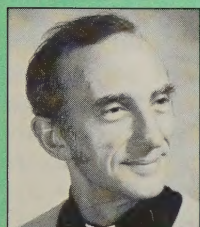
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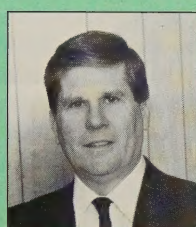
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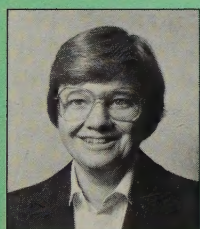
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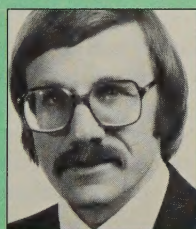
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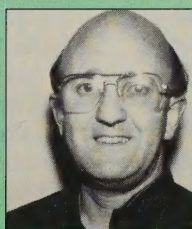
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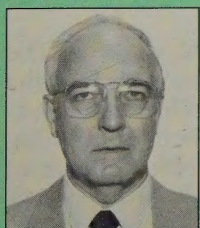
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Gospel Figures Show Their Shadows

SUZANNE BEAUDOIN, S.S.Ch., M.Ed.

To use a psychological approach in studying or reading Scripture can be a refreshing means of perceiving another facet of the meaning and power of God's word. The aim is not to psychoanalyze gospel characters, but to see them as real human beings on their way to individuation and wholeness, being transformed by the presence of Jesus in their lives. Psychological interpretations of scriptural texts can foster our awareness of just what is going on in God's transforming activity with his people, including ourselves.

Examining some gospel figures from the perspective of the shadow in Jungian psychology will demand some clarification of terms. It is important first to make clear distinctions between Carl Jung's meaning of *persona* and *shadow*. Second, it will be necessary to use one's active imagination in pondering the various gospel figures under consideration. They were human beings, psychological beings with the same deep dimensions we have, however unaware they were of psychological concepts. The result may be that in discovering their shadow and its power over them, we might be assisted in recognizing and even befriending our own shadow, as we ourselves continue to journey toward individuation and integration.

PERSONA AS PUBLIC MASK

What Jung calls the *persona*, some call the *social self*, understood as that part of the self the ego sees fitting to disclose readily to others. It is true also

that in the course of our life we tend to develop a kind of facade or mask. Actually, it can sometimes help us to adapt to our environment. This *persona* can be like an outer garment that we cloak ourselves in as we present ourselves to the world. It helps us develop a particular style, facilitates the project of living, and renders us socially acceptable. Jung even says that "fundamentally the *persona* is nothing real, it is a compromise between individual and society as to what a man should appear to be." In summary, we might say the *persona* is the mask or facade one exhibits publicly, with the intention of presenting a favorable impression so that one is accepted by society. It is often called in Jungian terms the *conformity archetype*. It is not necessarily a false aspect of oneself, but it is certainly not the whole truth about oneself.

SHADOW CONTAINS "UNACCEPTABLE" ASPECTS

The underside of the *persona* is the shadow. The more one becomes identified with the *persona*, the stronger will the shadow become. The shadow is unconscious, lying beneath the surface, containing the hidden, repressed, and unfavorable aspects of the personality. But the shadow can also possess good qualities, normal instincts, and creative impulses. Whichever of these impulses, feelings, and tendencies seem unacceptable to our *persona*, we try to banish from our lives. But what we have banished never really leaves. It is merely hidden,

living its own life from the depths of the unconscious. If we do not own these unacceptable characteristics or impulses, they tend to own us. Hence, Jung writes, in *Man and His Symbols*:

The shadow does not consist only of omissions. It shows up just as often in an impulsive or inadvertent act. Before one has time to think, the evil remark pops out, the plot is hatched, the wrong decision is made, and one is confronted with results that were never intended or consciously wanted.

The shadow may also be a passive figure, the personification of a weakness that we would rather not notice. Even tendencies that might in some circumstances be able to exert a beneficial influence are transformed into demons when they are repressed. A repressed shadow in people can make them judgmental and unforgiving. The shadow is never more dangerous than when the conscious personality has lost touch with it.

The fact of having a shadow is not a lost cause. In fact, confronting the shadow is essential for the development of self-awareness. Repressing it is not the answer, nor is living out of it and being overcome by it. The key is in recognizing the shadow side of ourselves. It helps our humility, our sense of humor, and our capacity to be less judgmental of others. It is psychologically dishonest to identify only with one's persona and to deny one's shadow. So we are called to grow in consciousness, honesty, and courage and to struggle with the duality in us, living with that inherent tension.

As this discussion continues in the examination of various gospel figures, these truths about the shadow and its power will be exemplified. It will become obvious that the effect of the unrecognized shadow is often to permit one to hate and judge, to condemn and vilify, while maintaining a sense of one's own righteousness. The bigger the shadow, the greater the sense of righteousness. The characters we know so well, Martha, Judas, and Peter, will make these facts come alive. Scripture is essential to helping us understand who we are as people. We will see that the stories of Martha, Judas, and Peter are our own story as well.

MARTHA REPRESSES CONTEMPLATIVE SIDE

"Martha, Martha!" She is so much like many westerners, especially us Americans. She is better at "doing" than at "being," and she has cultivated that active side of her personality. Martha has identified with her performance-oriented persona and she is pleased with it. She is energetic, efficient, and orderly. She thinks of others and tries to please by her warm hospitality. Her understanding and expression of hospitality is "to do for" rather than "to be with." In the case of the following Scripture passage, Martha probably cooked up a

storm. Her food must have been both delicious and plentiful. On the other hand, her sister Mary's way of being hospitable was "to be with." The contrast is most evident in this passage from Luke's Gospel.

In the course of their journey he came to a village, and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking. Now Martha who was distracted with all the serving said, "Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me." But the Lord answered: "Martha, Martha," he said, "you worry and fret about so many things, and yet few are needed, indeed only one. It is Mary who has chosen the better part; it is not to be taken from her." (Lk 10:38-42)

It seems that Martha is not in touch with her shadow. She appears judgmental, perhaps without meaning to be, as she expresses her annoyance with Mary. Frequently, one makes oneself feel good by putting others down, or makes oneself feel better by making others feel bad. Martha's shadow seems to contain some jealousy. Practical and quick as she is, I doubt that she really wanted Mary's assistance. Mary may have been both slow and inefficient in the kitchen.

My belief is that Martha has a contemplative side, a real need and unconscious desire to pause, to be quiet, and to reflect. She consistently represses it and does not fulfill it. In this case, it is a desire to be with Jesus, to listen to his words, as Mary does so easily. It is important to recognize that the shadow, that group of characteristics that is not acceptable to the conscious self, is not always negative. It can be marked by both positive and negative qualities, depending on what was repressed for the sake of the persona. Thus, the shadow can include positive potential that is dormant as far as consciousness is concerned. Here, while Martha represses that need and leaves that positive potential in her unconscious, she is busy about many good things. But that weaker, underdeveloped side of her personality does not cease to exist. In fact, in its repressed form it expresses itself by a judgmental attitude toward her sister as she appeals to Jesus.

Unfortunately, Martha asks Jesus to change her sister Mary's ways. Were she to get in touch with her shadow, she would recognize her need and acknowledge her desire, perhaps asking Jesus to stay on longer after the meal so that she too might sit at his feet and listen to his words. Were she even freer, she might simplify the tasks of hospitality, preparing a cold buffet rather than a full course hot meal, so she too could "be with" her guest. As Jolande Jacobi writes, in *The Way of Individuation*, "The acceptance of the shadow is not a *carte blanche* for licentiousness, not a declaration of irresponsibility and a denial of self-determination." Martha would not have ignored the material tasks of hos-

pitality had she been in touch with her shadow. But she would have had the opportunity for greater consciousness and free decision making.

Will the Martha in each of us ever recognize that inner need and unconscious potential "to be"? Will we freely let go of some of the active, efficient, workaholic persona we have developed with the encouragement of western society? Will we try to develop and pay attention to that weaker, contemplative side of our personality?

In another gospel passage involving Martha we can observe her sincere faith in Jesus along with a darker side expressing a pocket of doubt. Let us recall that scene in John's gospel (Jn 11:17-44) where Jesus is told of Lazarus's illness, when he arrives after his friend's death, and where Martha runs out to greet him. It is a powerful scene, vibrant with dialogue and action. Martha is known as a close friend of Jesus, as a believer. She wants to be, as well as appear to be, a faith-filled person. "If you had been here, my brother would not have died, but I know that even now, whatever you ask of God, he will grant you" (Jn 11:21-22). Martha really means this. Her words indicate strong belief in Jesus' power and a real hope that he will use it on her brother's behalf. Yet when he says that Lazarus will rise again, an aspect of Martha's shadow, her weakness of faith, seems to sneak out. She admits her belief in and hope for life and resurrection for Lazarus "on the last day," rather than right now. Jesus pursues the issue and helps her to pull her faith together when she says, "I believe that you

are the Christ, the Son of God, the one who was to come into this world" (Jn 11:27). But again, Martha's weakness of faith is expressed when at the tomb she objects, "Lord, by now he will smell; this is the fourth day" (Jn 11:39). Jesus must again bring to her consciousness that if she really believes from the depth of her self, she "will see the glory of God" (Jn 11:40).

We can probably identify with Martha's ambiguous faith, strong in her conscious desire to believe and yet doubting and skeptical in the spontaneity of her words. Perhaps had she been more in touch with her weakness of faith, she would have prayed, "I do have faith. Help the little faith I have!" (Mk 9:25) as did the father whose son was possessed. What is important is not that we be perfect, even in faith, but that we accept our inadequacies, reach for fuller understanding, and try to live and love like Jesus did, in honesty and consciousness.

JUDAS REPRESSED FEELING

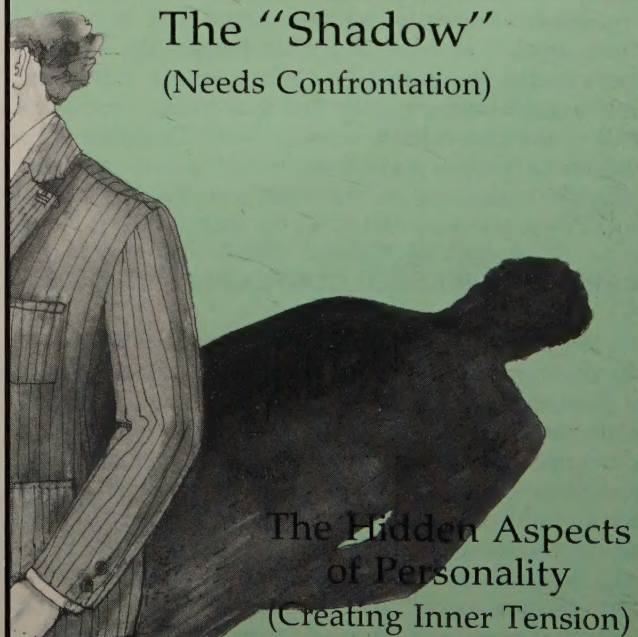
What of Judas Iscariot? It is difficult to really know much about the man. We know he was probably the only non-Galilean apostle. It is clear that as a disciple he was admitted into Jesus' inner circle of intimacy. Was he an intimate friend of Jesus? He could have been, but I suggest he was incapable of real friendship because of certain unaccepted dimensions of his shadow. His persona was well developed. He was perhaps the most intelligent of the apostles. He was efficient and organized, a clever

Jung's View of Human Duality

The "Persona"
(Conformity Archetype)



The "Shadow"
(Needs Confrontation)



The Hidden Aspects
of Personality
(Creating Inner Tension)

thinker. His thinking about Jesus was dominated by strength, power, miracles, popularity, money, position. He wanted a nonsuffering Christ and for himself a nonsuffering existence as well.

Once Judas realizes that Jesus is headed for an impending death and that it is clearly part of what Jesus accepts as his mission, Judas seems to exhibit a state of dejection. Jesus Christ's suffering, humble role is not what Judas had in mind; it is not his category of Messiah. He is disappointed and disillusioned when he sees his worldly dream for Jesus and for himself fade.

There seem to be two aspects of Judas's shadow that emerged, obvious in the whole betrayal issue and in the scene at Bethany. First, there is a definite tendency toward greed. It is one that Judas might have preferred not emerge so clearly, for it is not his persona's desire to be known that way. Yet, when he goes to the chief priests, he says, "What are you prepared to give me if I hand him over to you?" (Mt 26:14-15) They paid him thirty pieces of silver. In Bethany, this same aspect of his shadow emerged earlier in an otherwise very moving scene.

Six days before the Passover, Jesus went to Bethany, where Lazarus was, whom he had raised from the dead. They gave a dinner for him there; Martha waited on them and Lazarus was among those at table. Mary brought in a pound of very costly ointment, pure nard, and with it anointed the feet of Jesus, wiping them with her hair; the house was full of the scent of the ointment. Then Judas Iscariot, one of his disciples, the man who was to betray him, said, "Why wasn't this ointment sold for three hundred denarii, and the money given to the poor?" He said this, not because he cared about the poor, but because he was a thief; he was in charge of the common fund and used to help himself to the contributions. So Jesus said, "Leave her alone, she had to keep this scent for the day of my burial. You have the poor with you always, you will not always have me." (Jn 12:1-8)

A second dimension of Judas' shadow, I suggest, was the repression of tenderness and feeling, repressing his own need to receive tenderness and his ability to feel for others. When Mary of Bethany showers Jesus with loving, tender ministrations, not only is Judas's greed evident but so is his rejection of tenderness. He seems to resent both Jesus' receiving such loving, feeling attention and Mary's giving it. His underdeveloped ability to feel for others is also what will cause him, in the betrayal, to use Jesus to his own advantage. Diarmuid McGann, in *The Journeying Self*, suggests the following:

He knows Jesus is going to his death. He believes Jesus but figures that if he is going to die anyway there is no harm in cashing in on the moment. Jesus then becomes in Judas' eyes a something, less than a person. He becomes an object of barter, a commodity to be exchanged, a product that is dispensed for a better offer.

The shadow is never more dangerous than when the conscious personality has lost touch with it

His capacity to feel, even for Jesus, and his ability for friendship are about nil because of repression and underdevelopment of tenderness and compassion.

Had Judas been more in touch with his own greed, able to admit the tendency, it might not have controlled him as it did. He perhaps would not have betrayed the Master for thirty pieces of silver. Had he allowed his feeling side to develop along with his strong thinking side, he might have been able to accept tenderness for himself and for others. He might have been capable of real intimacy and friendship with Jesus. After the betrayal it was obvious that Judas was unable to turn to Jesus for forgiveness. Rather, he turned in despair to suicide (Mt 27:3-5). Not knowing much feeling, compassion, or love within himself, he probably could not imagine anyone able to forgive the grave, unfeeling sin of betrayal. In his story, the unrecognized and unaccepted shadow won out. Change and wholeness did not occur and his journey ended abruptly. We, too, can perhaps identify with a clever, calculating persona that represses tenderness and feeling.

PETER FEARED WEAKNESS

Simon Peter, what a colorful, vibrant, sincere gospel character! He certainly appears to be the most prominent among the twelve apostles. In each

To encounter the shadow is not sufficient; it must be accepted and even embraced in order to be integrated

gospel special attention is focused on him so that we are able to get to know Peter quite well. What was his persona? He appears to be a leader, strong and stubborn, in control and on top of things, a good, hardworking fisherman with a definitely macho personality, a sincere and loyal person. He is an extrovert who is intuitive and feeling as well. In the gospels, Peter has his great moments and his tragic ones, from his confession of Jesus' divinity at Caesarea to his denial of Jesus before his crucifixion in Jerusalem.

Could Peter have been at the point of midlife crisis, or as others say, the crisis of limits? Jung says it is natural in the first half of life to develop the persona with those qualities and characteristics one readily nurtures and shows the world. Peter had done so. But there is more to do; one must reconcile oneself with one's weaknesses and darker side in order to achieve balance and wholeness.

What is Peter's shadow? I suggest it is made of repressed and unaccepted weakness, fearfulness, insecurity, the opposite of his macho persona. Peter has a need for power, prestige, and authority as a reassurance against his fear and anxiety. He often seems unable to own his helplessness, weakness, and vulnerability.

Luke's description of Peter's calling (Lk 5:1-11) is evidence of one of Peter's "great moments." I suggest that in this scene Peter was recognizing his own failure to catch fish that day. He is a bit more vulnerable than usual, allowing Jesus to touch his

life: using his boat, directing a miraculous catch, and inviting him to a life of catching men and women. In proclaiming his own weakness and sinfulness, Peter is able to hear Jesus' invitation to follow him. In admitting these shadow dimensions of himself, Peter actually overcomes his fear of taking the risk of changing his life. He recognizes the power and charisma of Jesus and he does leave all to follow him. Jesus is calling the man into wholeness and integrity, inviting him into the Kingdom of Light. He is speaking to the spoken and unspoken desire of a man for wholeness.

Another of Peter's great moments is his profession of faith at Caesarea Philippi (Mt 16:13-20). Peter is at his best as spokesman and leader of the apostles. He speaks the truth revealed to him, intuitively perhaps, by the Father. It is to be noted, however, that this comes shortly after the episode of his walking on the water, where Peter's fear and doubt had overcome him.

In the fourth watch of the night he went towards them, walking on the lake, and when the disciples saw him walking on the lake they were terrified. "It is a ghost" they said, and cried out in fear. But at once Jesus called out to them, saying, "Courage! It is I! Do not be afraid." It was Peter who answered. "Lord," he said, "if it is you, tell me to come to you across the water." "Come" said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. "Lord! Save me!" he cried. Jesus put out his hand at once and held him. "Man of little faith," he said, "why did you doubt?" And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, "Truly, you are the Son of God." (Mt 14:25-33)

By encountering his shadow of fear and doubt, Peter perhaps had been strengthened with courage and insight, enabling him to speak the truth now about Jesus: "You are the Christ, the Son of the living God" (Mt 16:17). To confront a person with his shadow, as Jesus often does to Peter, is to show him his own light. It is an illumination in the sense of pointing the way to possible recognition, integration, and harmony.

But Peter is not at all times in touch with his shadow. In those moments, he can be self-righteous, judgmental, and demanding. This is evident, for instance, when Peter asks about forgiveness of injuries:

Then Peter went to him and said, "Lord, how often must I forgive my brother if he wrongs me? As often as seven times?" Jesus answered, "Not seven, I tell you, but seventy times seven times." (Mt 18:21-22)

When Jesus first predicts his passion and death (Mt 16:21-23), Peter is strongly opposed to what Jesus has just announced. His persona cannot understand, grasp, or accept these predictions, for they

seem filled with weakness, suffering, death, and failure. These are not high on Peter's "persona priority list." He projects his weakness and fear onto Jesus and says, "Heaven preserve you, Lord; this must not happen to you" (Mt 16:22). The shadow, when it is projected, is dangerous and destructive. Jesus says, "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's" (Mt 16:23). Peter was trying to intrude on Jesus' own journey toward wholeness by not recognizing his own fears of loss and pain.

Later, when Jesus confronts the apostles with their lack of faith as the hour of his passion and death is nearing, Peter cannot admit even the possibility of his fear and weakness under pressure. Rather, he projects his shadow on others: "Even if all lose faith, I will not" (Mk 14:30). And when Jesus predicts Peter's disowning him three times, Peter only continues to inflate his own persona: "If I have to die with you, I will never disown you" (Mk 14:31).

It is Peter's failure to embrace his weak and fearful shadow that leads to his downfall, a form of destruction: his denial of relationship, of friendship, even of knowledge, of Jesus. Had he been in touch with his shadow, he might have begged Jesus for strength rather than publicly deny him. He might have been more alert to what he viewed as a threat in the courtyard of the high priest when the servant girl states, "You too were with Jesus, the man from Nazareth" (Mk 14:68). But instead, Peter's weak and fearful side took over and he is confronted with results he never intended or consciously wanted. The power of an unrecognized and unaccepted shadow can be overbearing and destructive.

But Peter is a feeling man, so on hearing the cock crow and on meeting Jesus' eyes (Lk 22:61), he is moved and brought back to his senses. He recognizes his weakness and somehow knows deep within himself that Jesus is gentle and loving and never hard on human weakness. Jesus understands hidden pockets of doubt and the insecurity of fear. "And Peter went outside and wept bitterly" (Lk 22:62). Peter had reached one of those moments in life when we are led to face limits and fundamental meanings.

The heart of the gospel is transformation, and so it is with Peter. On Easter Sunday he comes to believe that Jesus is alive, and with a lot less doubt and fear than he had manifested earlier. As Robin Scroggs writes, in "Psychology as a Tool to Interpret the Text" (*The Christian Century*, March 24, 1982), "Salvation means changes, changes in how we think, in how we feel, in how we act." Jesus also gives Peter the opportunity to express his more humble attitude, more courageous gestures, and loving relationship on the shore of Tiberias (Jn 21:1-23).

Jesus invites Peter and the apostles to a meal of bread and fish, an event celebrating the very process of transformation and perhaps reconciliation and new life as well. When after the meal Peter is asked,

"Simon, son of John, do you love me more than these others do?" (Jn 21:15) he is no longer a braggart, but humble, honest, and sincere, apparently very much on the way to wholeness. Peter says simply, "Yes, Lord, you know I love you" (Jn 21:15). We can almost sense Peter's sad memory of the denial while we feel the humble intensity of his love.

What has happened to Peter's shadow? The following might be one author's way of describing the change:

The cure of the shadow is, on the one hand, a moral problem; that is, recognition of what we have repressed, how we perform our repression, how we rationalize and deceive ourselves, what sort of goals we have, and what we have hurt, even maimed, in the name of these goals. On the other hand the cure of the shadow is a problem of love. (Mc Gann, *The Journeying Self*)

Indeed, the shadow is not ill, but Jesus helped Peter to deal with the problem of recognizing and accepting his shadow. Surely Peter reflected on his failure and fear; Jesus showed him love and trust. Jesus' forgiving look and loving gestures were key. Now there would be an even fiercer loyalty behind Peter's stubbornness, and the utter devotion of one who had been forgiven unconditionally and then ultimately entrusted with a mission. "Feed my sheep," Jesus said (Jn 21:17).

The Peter story is one of transformation through the process of repeated encounters with the shadow. For in spite of the dark side of himself, Peter was summoned to be a disciple, to learn from Jesus, to be with him, to carry forth his message, to act in his name, and to manifest his goodness and mercy to many people. Peter shows us the possibility of growth upon growth and of change engendered by encountering the shadow. To encounter the shadow is not sufficient; the shadow must be accepted and even embraced in order to be integrated. Only then can wholeness of personality be approached. Peter finally did embrace his shadow in humility, but Jesus had always embraced him as he was.

INTEGRATION LEADS TO WHOLENESS

We have seen Jesus loving Martha, Judas, and Peter. We can only wonder about Martha's gradual acceptance of her shadow. We saw Judas destroyed by his inability to recognize and integrate his shadow and then finally despairing of himself. We have seen Peter transformed and well on his way to wholeness by first recognizing and then accepting his shadow side, while struggling with the inner tension it caused.

And what about ourselves? If we want to keep growing, we must continue to become more conscious of our darkness and weaknesses, learning to

know and to embrace our shadow. The people and the stories of Scripture can assist in our discovery and acceptance, and the love of Jesus can make our own transformation a reality.

It is obvious that looking at these gospel figures through the lens of the Jungian shadow has been, in a sense, a very limited viewing. It is clearly only one way of pondering Scripture from a psychological perspective. But it can prove to be both a beneficial and prayerful experience. It could lead to considering one's own shadow, discovering it, facing it, and, it is hoped, gradually accepting and integrating it.

It might be helpful to note that Jung views life in two stages. In the first half of life he speaks of the "ego" as the center of consciousness. It is that aspect of the psyche that, in general, organizes, coordinates, and monitors all that invades consciousness. It is clear to Jung that confrontation with the shadow and its integration are essential for the achievement of individuation. Then the ego is strengthened for further laps in the journey and for the crucial encounter with the self. And what is this

self? Jung describes it as the new center for the psyche that is developed in the second half of life. The self represents the totality and harmony of all that a person is as an individual. This self despises nothing in the personality but seeks to harmonize all into freedom and wholeness. Jesus is the archetype of the self. Thus, he embraces each one of us as we are. We have only to respond to that unconditional loving embrace.

RECOMMENDED READING

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A Second Look at Sangre

Interview With Bernard LoCoco, F.S.C.

In 1982 HUMAN DEVELOPMENT interviewed Brother Maurice Anglim, F.S.C., to learn about the Sangre de Cristo Refoundation Program, located near Santa Fe, New Mexico. At the time, only men were admitted as participants; now, women are sharing the experience. Recently, we asked Brother LoCoco, director of the Sangre program, to update our readers regarding this widely known and successful venture in continuing formation of religious and clergy.

HD: Have any changes occurred in the Sangre de Cristo program since we interviewed Brother Maurice Anglim in 1982?

LoCoco: The refoundation program has changed in a number of ways. Probably the most significant is that for twenty years the program was offered for religious brothers and priests only; five years ago we held the first two pilot programs for both religious women and men. Now, all sessions are open to men and women, and we have also achieved a balance of women and men on the staff and faculty.

HD: What brought about these changes?

LoCoco: We believe that for individual development there are advantages to having sessions that include both genders. This is particularly true in personality development, for the integration of the masculine and feminine within each of us. Women bring a different perspective to discussions of theology, prayer, psychology, and community life. This

enhances the men's understanding and, naturally, the reverse is true. In the church today, women and men minister together, sharing their giftedness and complementing one another. The more they understand each other, the greater strength each brings to ministry.

HD: Regarding the change to mixed sessions, was there total approval on the part of those who had to make the decision, or was there some controversy about whether to change from all-male groups?

LoCoco: Before we moved into the two pilot sessions we did a lot of brainstorming and speculating, and there were a number of concerns. Some of the provincials of men were concerned that some of the men would not come to a mixed session. There was a concern that in a small, but very dynamic community, exclusive relationships might develop. Would shy individuals become even more shy? If religious had a good experience in a mixed community, would this encourage them to seek experiences similar to this outside of religious life? There were numerous, legitimate concerns then. The men in the program at the time, however, were strongly suggesting that we think about mixed sessions. They felt it would enrich the experience of renewal for both women and men. Many men were working in ministry with women, and they felt that they could gain greater appreciation and understanding of the women. They were also experiencing the need to look at different models of ministry, especially a collegial model, rather than a hierarchical model. Some of the men's communities were trying out a discernment model. They knew that some women religious were using forms of both

collegiality and discernment. The men also felt the women could be enriched by the experience of a program with men who were both religious and priests.

We, too, felt that it would be appropriate for people in their middle years to begin to reflect on forms of spirituality that might be different, possibly more creative prayer styles that might be considered more feminine, such as the prayer of listening, of receiving, of being quiet.

HD: You said that some of the provincials were reluctant at first before finally giving the go-ahead with the mixed sessions. How did they overcome their hesitancy?

LoCoco: They conducted a survey and found that male religious were very open to mixed sessions.

HD: What made you think that the Sangre program would attract women?

LoCoco: We had been receiving many inquiries from women for several years. So after making the decision to go ahead, we wrote to the provincial superiors of women and announced that we would be running two pilot mixed programs that they would be asked afterward to help evaluate. We invited the provincials to suggest the program to their sisters.

HD: What response did you get?

LoCoco: A very good one. Our first publicity announcement was a little late, so there was a minority of women in the first program. But soon the number of women inquiring exceeded the number of inquiries from men. We try to have a balance of men and women in each session, however; during this past one we had fifteen of each.

HD: You mentioned that some of the male participants are priests. Are they members of religious orders or diocesan priests?

LoCoco: The majority of priests who have been attending are religious order priests, but we have some diocesan priests in almost every group.

HD: How do you advertise the Sangre program?

LoCoco: Every year we send a letter to provincials of men and women in the United States and Canada. We try to keep them abreast of what is happening in our program. But the vast majority of people who come to Sangre have heard about it from previous participants who have been pleased with the program.

HD: Do you have more people applying than you have places?

LoCoco: Yes. Now, we can't accept all of those who apply for each session.

HD: Do you have some plans for expansion of the facilities?

LoCoco: No. We constructed additional office space and small meeting rooms five years ago. This enabled us to increase the enrollment from twenty-eight to thirty, and the staff from four to five. But we feel that the present size of the community is ideal. If we were larger we would probably lose the sense of individual help and community that is so important. So we don't expect to expand.

HD: How long does each session run?

LoCoco: One hundred days. The fall session begins early in September and ends in mid December. The spring session begins early in February and lasts until mid May.

HD: Now that you have experienced mixed sessions, what would you say about them?

LoCoco: Our impression is that both the men and the women have been affected very positively in regard to their religious life as well as their ministry. Those who participated are mature men and women seeking a deeper relationship with God. The prayer life has been richer; the experience of community and the experience of discussing vital issues for religious have been greatly enhanced.

HD: Do you feel you lost anything by including women?

LoCoco: In all honesty I can't think of one negative aspect of having mixed sessions for men and women.

HD: How did you go about evaluating the mixed sessions?

LoCoco: After the two pilot programs, we received evaluations from participants, their provincials, the speakers, and the Sangre staff. We did a comprehensive survey after each of the sessions and evaluated the results. These evaluations were very positive. Both the men and women found the experience very rich. They appreciated the opportunities to share ideas and experiences and to discuss areas of mutual interests. Community life was enhanced. The presenters found that the discussions were very lively and that there was a richness in sharing experiences of both men and women. The provincials found that their religious were positive and hopeful after the Sangre program. Both men and women provincials have unanimously supported the mixed sessions.

The men, in particular, sensed that they were being invited to share their gifts in a new way. There was no question that the community life became a richer experience because of its mixed sessions.

HD: Isn't it difficult for participants to return to a community of all men or all women?

LoCoco: I suppose at times it is, but hopefully each person returns with a greater appreciation of the other gender and a greater vision of how we are called to complement one another, to work colle-

gially, and to cherish and nurture the gifts we all bring to the building of the Kingdom.

HD: Do any people go through the program more than once?

LoCoco: Yes, and this is becoming somewhat common. For example, last year we had a man who was a participant eleven years earlier. He found the program to be greatly changed, not just because there were women in the program, but because the program topics and structure have changed. Also, the individuals who experienced the program ten or twelve years earlier have changed; their needs are different and they are at a different point in their lives.

HD: Could you describe the present content of the program?

LoCoco: The program has two major rhythms. In the first half there is an emphasis on the inward journey. We encourage the participants to begin or to continue to get in touch with what their life experience has been, to recall their history, the ways that God has touched them, and how they have been moved in their religious life. For example, we have such presentations as the "Spirituality of Midlife," "Living Humanely in an Age of Transition," "Affectivity and Celibate Sexuality," "Biblical Insights Into Prayer," "Discernment," and a "Personal Journal Workshop." The participants meet regularly in small support groups to share and process their experiences and reflections.

After about fifty days, midway in the program, we have a private, directed eight-day retreat. On completion of the retreat we begin the outward journey. The presentations at this time include such topics as "Life Planning," "Ecclesial Perspectives," "Theology and Spirituality of Ministry," "Social Justice Issues," "Community Dynamics," and "Vision of the Future—for the Church and Community." We usually have a different topic each week, and we try to bring in the best presenters available, including men and women religious, and lay people.

Another important part of the program is the spiritual-religious dimension of personal and communal prayer, spiritual direction, daily Eucharist, and shared prayer. There is also a lot of time for reading and reflecting.

HD: What courses, or topics, have you added recently to meet the participants' current needs?

LoCoco: Two come to mind. "Dreamwork" is a segment that has been added. There is a great deal of

interest in dream analysis, and we thought dreamwork could be valuable in terms of growth and in spiritual direction. The second new topic is Christology. Christology is the final segment, an interesting focus for the entire Sangre experience. We have also modified the way some segments are presented. The topics "Affectivity and Celibate Sexuality" and "Theology of Discernment" are each presented by a man-woman team. For example, the team of Kristin Wombacher, O.P., and James Zullo, F.S.C., both clinical psychologists, presented the former topic in the fall, and Sheila Murphy, Ph.D., and Don Goergan, O.P., were presenters for the spring session.

HD: Are all of the participants from the United States?

LoCoco: No. Approximately a third come from other countries. During the past year some of the countries represented were Australia, New Zealand, Sri Lanka, Bhutan, Malaysia, Japan, England, Ireland, Africa, Bangladesh, Central and South America, Canada, France, and Malta. Some participants are natives of those lands; others are Americans or Canadians who are ministering in those countries. They all get a chance to describe their country, their ministry, and also their perception of church.

HD: Do they get academic credit for their participation in this program?

LoCoco: The Sangre de Cristo program is essentially a noncredit, *personal* program. But there are several universities that have extended academic credit for the experience here. For example, the Institute for Pastoral Studies, at Loyola in Chicago, grants twelve credits toward their master's degree for participation in the Sangre program.

HD: You call your program a "refoundation" experience, not just an opportunity for renewal. What's the difference?

LoCoco: The term "renewal" seems to emphasize updating with respect to the theological, spiritual, and psychological aspects of life. So, a person could go to renewal programs for catching up on new information. The Sangre program, although it has a great deal of such updating, also emphasizes reflection and personal processing. We would hope that the Sangre program brings a person to a new level of commitment. It becomes much more than an intellectual experience. It is an experience for the entire person. We put a great deal of emphasis on personal refoundation, rechoosing, recommitment.

Assessment of Prospective Hispanic Priests and Religious

RICHARD R. DeBLASSIE, Ed.D., and JUAN N. FRANCO, Ph.D.

The use of personality assessment devices in the screening or selection process for prospective priests and religious has received more attention than ever before, especially during the past twenty years. Some diocesan and religious order vocation directors, typically in consultation with psychologists, have found these devices helpful; others have not. The practice of using such devices is, nevertheless, prevalent, as one can see from reading the vocations literature. Jennifer Cole Ripman, writing in a previous issue of *HUMAN DEVELOPMENT* (Winter 1985), makes a strong case for personality testing in stating:

My overriding conviction is that the emotional makeup of the members affects the quality of the community's life just as it does the quality of the individual's life. It is in the service of protecting an acceptable quality of community life that testing is requested. This goal should be pursued while remembering the diversity and richness of individuals and the possibility for growth that can emerge from a healthy amount of friction and variety.

Certain emotional disorders would make adequate adjustment to life in a religious community unlikely for an individual.

Along with the increased use of personality assessment devices in the screening or selection of prospective priests and religious has been an emphasis on encouraging racial and ethnic minorities to consider vocations. This emphasis, directed to Hispanics but relevant to all minorities, was high-

lighted in the pastoral letter *The Hispanic Presence: Challenge and Commitment* by the National Conference of Catholic Bishops in 1983. We feel very strongly, with respect to this recruitment, that it is important to focus on the individual Hispanic youths as we may objectively perceive them and to avoid stereotyping them. Many Hispanic writers suggest that there are as many, and perhaps more, differences among and between Hispanics than there are between Hispanics and non-Hispanics. Stereotypic inferences and generalizations can be potentially destructive. Not all Hispanics, for example, are "bilingual," or "uneducated," or "culturally different" (outside of the mainstream), or live in the Southwest, or adhere to "traditional" Hispanic values.

PERSONALITY TRAITS COMPARED

In light of the contemporary use of personality assessment devices in screening candidates for the priesthood or religious life and the concomitant interest in fostering Hispanic vocations, the writers decided to investigate the extent to which personality differences might exist between a sample of Hispanic male and a sample of non-Hispanic male ("Anglo/Caucasians," as typically referred to in the southwestern United States) applicants to the diocesan priesthood or religious congregations. The primary rationale for this investigation was based on the notion, held by many individuals, that there are differences regarding a number of variables between Hispanic and non-Hispanic youths (e.g., intelligence, personality, aptitude, etc.). This notion,

we feel, may be based on stereotypic inferences that are not factually based.

As part of the screening and selection procedure in two southwestern dioceses, I (R. DeBlassie) have participated for several years as a psychologist on the vocations committees, contributing psychological assessment data based on a psychological test format that includes (1) at least one personal interview, (2) an adult mental maturity test, (3) an objective (paper-pencil) personality inventory, (4) an occasional projective test, and (5) a vocations inventory that elicits demographic and other background data. I synthesize all the data and present it to the vocations committees.

Only one aspect of this test format is considered here, the personality inventory (Cattell Sixteen Personality Factor Questionnaire-16PF) profiles of thirty Hispanic Mexican-American males (ages eighteen to twenty-five) compared with those of thirty non-Hispanic males (ages eighteen to twenty-five). The 16PF portrays personality characteristics with respect to sixteen bipolar traits, as shown in the Table.

As indicated in the Table, statistically significant differences between Hispanics and non-Hispanics were found with respect to six of the sixteen factors measured by the Cattell Sixteen Personality Factor Questionnaire. These differences suggest that Hispanics, as compared with non-Hispanics, appear to be more tough-minded (factor I), trusting (factor L), practical (factor M), forthright (factor N), group-dependent (factor Q2), and relaxed (factor Q4). These are certainly important differences to consider, although the more significant finding is that only six of the factors were statistically different. One could surmise, then, that regarding the vast majority of the sixteen factors measured and compared, no significant statistical differences were found. Thus, in working with Hispanic Mexican-American and non-Hispanic high school graduates who apply as candidates for priestly or religious vocations, it appears that the stereotypic differences believed in by some do not hold up empirically. It also seems that at least one personality inventory (Cattell's 16PF) appears to be valid and useful for revealing this fact.

A Comparison of 16PF Profiles of Hispanic and Non-Hispanic Prospective Priests and Religious

	Factor	Average Scores		Differences in Average Scores*
		Hispanic	Non-Hispanic	
Reserved vs. outgoing	A	5.43	5.67	ND
Less intelligent vs. more intelligent	B	5.47	5.77	ND
Affected by feelings vs. emotionally stable	C	5.73	6.03	ND
Humble vs. assertive	E	4.00	4.83	ND
Sober vs. happy-go-lucky	F	4.27	5.13	ND
Expedient vs. conscientious	G	5.00	4.97	ND
Shy vs. venturesome	H	5.87	5.57	ND
Tough-minded vs. tender-minded	I	6.83	7.87	SD
Trusting vs. suspicious	L	3.57	4.83	SD
Practical vs. imaginative	M	5.07	6.37	SD
Forthright vs. astute	N	4.63	6.47	SD
Self-assured vs. apprehensive	O	4.73	5.57	ND
Conservative vs. experimenting	Q1	3.47	4.03	ND
Group-dependent vs. self-sufficient	Q2	4.13	6.13	SD
Undisciplined vs. controlled	Q3	6.07	5.33	ND
Relaxed vs. tense	Q4	4.00	5.20	SD

*ND = No differences statistically between Hispanics and non-Hispanics

SD = Significant differences statistically between Hispanics and non-Hispanics

Praying for God's Sake

MADELINE BIRMINGHAM, r.c., and WILLIAM J. CONNOLLY, S.J.

The writing of this article was prompted by an incident we both witnessed and in which to some extent we both took part. The incident was one of those unplanned events that make you say, "There it is again!" Because it spontaneously raised once more an issue that has to do with the way many of us think about prayer, we decided to describe this particular incident and discuss the issue it suggested.

The incident occurred when a group of people had come together to talk about what it means to live a Christian life. They soon found that the discussion was focusing on their relationship with God and what happened when they prayed. If the people in the group were asked to describe themselves, they would use such words as "ordinary" or "like everyone else." They were ordinary people. They were also, however, people who had experienced both prayer and reflection on how they prayed. At the time the incident occurred they had as a group talked about prayer a number of times. We were facilitators for the discussion as we had been on a number of previous occasions.

Their reflection became livelier and more dynamic as they wrestled with such questions as, What do we want from prayer? Are we ourselves with God when we pray, or do we put on airs? Do we talk to God in plain, everyday language, or do we use some other, more artificial way of speaking when we address him? Do we say what we feel to him, or only what we think?

We had taken up all these topics when another, quite different topic, entered the discussion. One of the facilitators asked, "When was the last time you said to God, 'There are a lot of things I could talk

to you about, concerns that are making me anxious, but right now I just want to spend some time being with you and looking at you'?" The reaction was a sudden, prolonged silence that took us all by surprise. We had become accustomed to the flow of the discussion, sometimes swift and enthusiastic, sometimes calm and deliberate, but always running on without notable pauses. Suddenly this flow had been interrupted. No one spoke.

At first we thought the silence might represent a need for time to recall ("Let me think about it"). Then we surmised that for some it reflected wonder, delight, and a strong attraction ("That is a great idea. I wonder what it would be like"). Others seemed disconcerted and bemused ("What a simple question. Why haven't I thought of that?"). We also recognized that there was still more to it.

We had asked the same question of other groups in similar circumstances, and on those occasions—one of them in a remote part of the world—the question had met with the same reaction. Now we became more confident that the question must be awakening a significant dimension of prayer that might appear obvious enough when once it was pointed out but that many of us have seldom considered.

PRAYER'S VARIOUS PURPOSES

When we think of communicating with God we think of getting and giving, and with reason. People who pray, like those in our group, are keenly aware that they need God's help, and often they have experienced God's willingness to give it. Then, too, the gospels encourage us to "ask" and assure us that our

requests will not be rejected. They go still further and imply that even clamoring and importuning are not out of place when we are asking God for something we need. Nor is the church sparing in her provision of models. Liturgy is full of entreaties.

Looking for ways of giving to God in return is a natural consequence of the experience of receiving. The impulse is sturdily supported by Christian tradition. God deserves our thanks and deserves, too, to be given honor and service. Liturgy resounds with the worshiping community's desire to give thanks, honor, and service. Mark's image of Jesus, a few days before his death, pointing with admiration to the widow who has little to live on but gives her mite anyway, stands as a deeply moving depiction of God's love for the openhearted giver.

To want to get and to want to give are natural motives for prayer with which we are familiar. We seldom talk about wanting simply to be with God for God's own sake. Yet we are attracted to that possibility when it is proposed to us. Part of the attraction seems to stem from the very simplicity of the act of looking. To pay attention to God and to what God is like can make a person "bubble up from my center." It can make someone else feel "light-hearted, as though I want to smile somewhere deep inside me." There is something almost childlike about the faces of people when the question is proposed. They look as though they were pressing to get a closer look at what's inside. They resemble youngsters standing at a country fair wondering what it would be like to ride in the hot air balloon, floating free in the sky, looking at God's world and enjoying the world as God enjoys it. At times, they look as though they feel the question reaching deep inside themselves where God dwells and as though they feel something of what God is feeling. People will often be surprised to realize that looking at God helps God to reveal more.

PRAYER STYLES DIFFERENTIATED

Let us be more specific about "be with God and look at God." Examples will illustrate what we mean.

When he can, Jim takes fifteen minutes for prayer in the morning. One morning he begins with Psalm 104, which contemplates God's creative activity in the world. He has read this psalm before, but as he reads it this time he is filled with wonder. When he comes to the sentence "Earth is completely full of things you have made," Jim finds himself saying to God, "I wish I were always as appreciative of the wonder of your creation. I'm too casual about it. Help me to appreciate it myself and to help other people appreciate it, too."

This prayer expresses Jim's desire to be more sensitively aware of God's creation and his regret that he does not appreciate it enough. He sees this lack of appreciation as a failing and asks God's help in overcoming it. Jim does not want this help sim-

**When was the last time
you were willing to
forget everything
else for a few minutes
and let yourself gaze
at the wonder of God?**

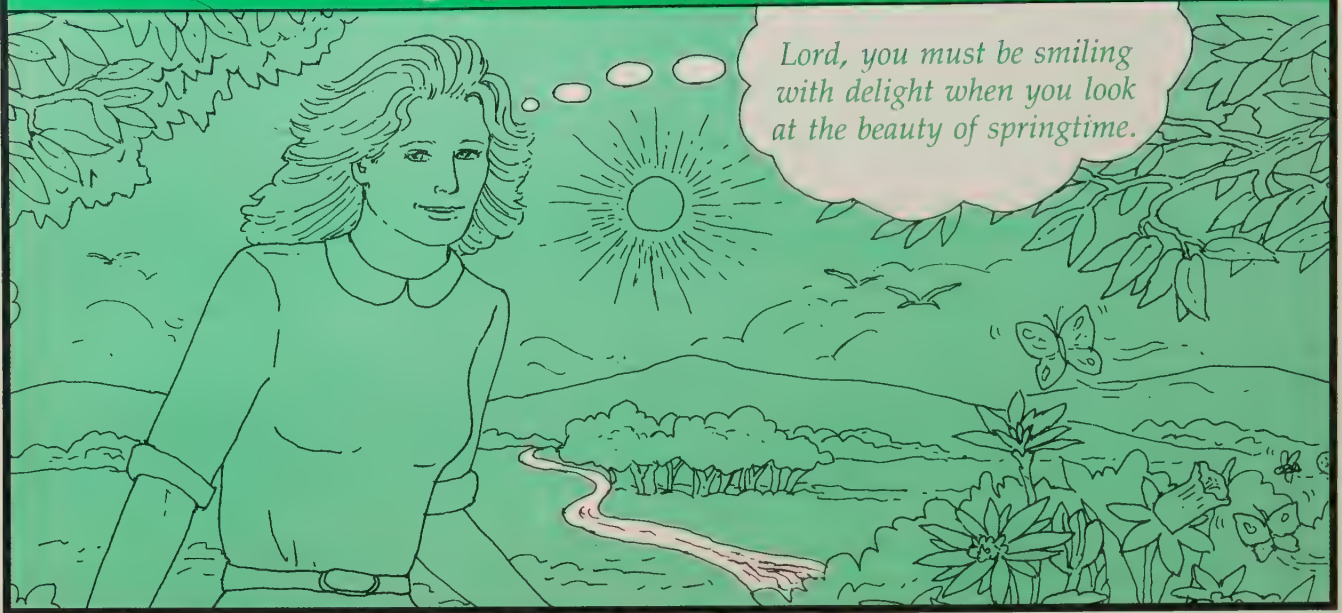
ply for his own sake. He wants to give praise to God and he wants to encourage others to give praise to him. The focus of Jim's prayer is laudable. It is also different from the focus we will see in our second example.

Frank, too, tries to pray each morning. One day he is attracted by the same sentence: "Earth is completely full of things you have made." Frank says to God, "I'm delighted at all the things you have made. You must be delighted too. I can picture you enjoying yourself as you watched your creatures come into being. The psalm even says that some of your creatures have amused you." He pauses. "I wish I could ask you whether you were irritated because your world was not perfect." He pauses again. "As soon as I said that, I heard a loud 'No' sound within me. You must have loved everything you made. This may sound crazy, but it must have been as though you clapped and laughed aloud as you watched your creation unfold before you. I am delighted to think you had such a good time."

A first glance may not perceive much difference between Frank's prayer and Jim's. Both recognize God as someone they can address, both take the same line of Psalm 104 as a starting point, both speak to him, and both experience wonder. What they talk about is different, however. Jim talks about himself—his shortcoming, his desire, and his need for help. Frank gives his attention to God and the joy God experienced in creating. His own delight is a reaction to creation and to the delight God has taken in it.

Frank's prayer is an example of what a person might sound like if his intention were simply to be with God and look at God. In light of what he says,

Simply Being with God



another way of phrasing our question might be, When was the last time you were willing to forget everything else for a few minutes and let yourself gaze at the wonder of God?

PAST EXPERIENCE HELPFUL

What can we say to the person who asks, "How would I do it? Do I read Psalm 104? Then what happens?" We can say here what we have said to others who have asked this question. Begin with your own experience of looking long and steadily at someone who has caught your attention. The example most of us recognize immediately is the look a mother gives her new-born infant the first time she sees it. She looks as long as she can and is in no danger of being bored or distracted. She finds more than enough to engage and absorb her attention. The button of a nose, the bud of a mouth, the wonder of the eyes, all captivate her. The tiny, perfectly formed fingernails are miracles to her. If you suggested to her that you could teach her a handy method for paying attention to her child she would be puzzled and possibly annoyed.

A mother's first look at the face of her child is an apt example of absorption in another person. Most adults have either experienced or heard about it. It is apt in another respect too. A mother will go on being absorbed by the child's face long after it has become familiar. It is not just because she is seeing the child's face for the first time that she finds it captivating.

We often look for a long time at familiar faces. If they belong to people we love, their familiarity does not make us restless. On the contrary, the interweaving of the other person's life with our own makes the person all the more attractive to us. So a favorite photograph of someone we love can become worn with handling because it wakes precious memories.

It makes sense for someone to say at this point, "That seems right to me. But what about a person on the other side of a large, crowded room whom I don't know well? If I were to be honest, I would have to say that God seems more like that than like a newborn infant being presented to its mother."

Looking long and attentively is possible here too. I may be attracted to a man in a group just by the quizzical way he lifts an eyebrow. A woman across the room catches my attention because she is alive with energy. I am inclined to close the physical distance between us by approaching the person and allowing myself to become more absorbed in what he reveals of himself or she discloses of herself. In that same act of moving closer, I am also telling the person that I am interested, and that I want to see more clearly and to hear more deliberately what is being communicated. Under ordinary circumstances the person will show some positive reaction and the relationship will develop as we become mutually attentive to each other.

If, however, my conversation is limited to asking the other person to do something for me, even though I may be profuse in my thanks when the person

agrees, the relationship is likely to be a scrawny one for both. The other person can be easily excused for remarking, "He (or she) is very self-centered. I wonder whether he has any interest in me as a person or whether he cares about me only because I can make his life easier."

Strong personal relationships require mutuality. People exchange gifts, but the most important of these are not material objects. Rather, our mutual giving takes its deepest value from our willingness to be attracted to each other, absorbed in each other, and accepting of each other's faults and foibles.

PRAYER EFFORTS IMPEDED

We have cited examples of looking long and steadily at another person because such experiences raise a key question for people who are interested in praying. It can be put this way: My experience, when I reflect on it, shows me that I have the capacity to become absorbed in another person. If I can be absorbed in other people, what prevents me from sometimes being absorbed in God?

There seems to be no reason why our ability to relate cannot be placed at the service of prayer. Yet it often remains difficult to do so.

We may be convinced that we ought to pray. We may also be convinced that we do not have the time or the energy to do so. Many of us cannot help being impressed with the fact that often when we try to pray something comes up to prevent us. It may be a pressing responsibility, an urgent request, or a call from someone who deserves our attention right now. These are reasons for not praying that have to do with time, energy, and duty.

Perhaps a more cogent reason is that we may lack the strong personal sense of God that comes from simple looking, over a long period of time. For if God remains distant, impersonal, an object of obligation rather than a real presence in my life, I will not pray. I need to close the gap between us. I cannot cross a room to get closer to God, but I can ask God to be present to me, and mean it. I can allow myself to begin looking at God for God's sake, simply because God is there and well worth paying attention to.

Premarital Counseling Recommended

New research shows that negative patterns that break up marriages can be detected before the wedding and that premarital counseling that teaches problem solving and communication skills can improve chances of marital success.

At a recent meeting of the American Association for Marriage and Family Therapy, where seven-year results of a study of 165 couples were presented, Howard Markman, a University of Denver researcher and psychologist, reported that during marriage "negative patterns got worse, not better, with time." His study, funded by the National Institute of Mental Health, showed that the patterns most damaging to marriages are related to inability to communicate effectively or to handle conflict.

Markman observed, "couples think they'll talk later on, when they're more mature. Then when they try to talk about major problems the discussions escalate quickly into confrontation. The pattern gets worse until they are not able to handle even the smallest issues."

In a prevention program, Markman put twenty-one couples through five weeks of counseling to learn problem-solving skills. Only one couple in the group split up during the subsequent years, but 21 percent of the couples in an untrained control group ended their marriages.

The study suggests that perhaps early training in communication skills and problem solving might improve the perseverance rate in religious communities and seminaries as well as in marriages.

REVERSING THE DECLINE AND FALL

JAMES TORRENS, S.J.

"Logosurfeit"

It is raining on the convention
in Everybody's Favorite City:
metadiscourse, subtexts, self-
referentiality, the gender-
specific pronoun. Hail of authors
and titles. Shower of foreign
tongues. And the empanelled
sisters pour it on.

Rain outside too. The professors
are mulling over "Naked Girls
Onstage," a daily sacrifice
of The City's, as the shuttlebus
squeezes around a garbage churner.
On foot between hotels they donate
loose change, step around
lumpy sleepers. Spacemen go by
mumbling who knows what.

The bag lady is out there,
plus the women with an erased
look and their fished-up companions.
In St. Boniface Church a man
in a knit cap with slung bedroll
strides up to the altar rail
for some loud words with God.
What can I say to that?

Mr. Reagan and Mr. Gorbachev have just agreed to take several thousand weapons out of circulation because of their world-ending capacity. A breath of relief runs through the bystanding world. Have the two empires left off calling each other names? About the time this article reaches its readers, if no snarl has come up meanwhile, the Senate of the United States will be deciding, on behalf of the people, whether to step from things as they are—presently in balance but explosive—to things as they ought to be, i.e., with medium-range missiles cut back. Will the two parties actually do it?

A broader question keeps reemerging from the scene of two powerful individuals closeted together. What role can any lone third party play in affecting such a result? It is easy to feel, not much. The Reagan-Gorbachev meeting happened during autumn final examinations. Reportedly, some students in our university, when asked their attitude about the possible accord, admitted it was news to them. I suspect that Allen Bloom is right, in *The Closing of the American Mind*, to cast grave doubt on the picture of a whole younger generation frightened of nuclear war. When he asked a group of his own students whether they were, the question, he says, drew from them "an embarrassed giggle." "They knew what their daily thoughts were about, and those thoughts had hardly anything to do with public questions" (p. 83). What then does occupy them? "They are busy with their own careers and relationships" (p. 84).

Allen Bloom is ready with an explanation of this phenomenon that is more debatable. He considers an overemphasis on egalitarianism in the United States to have hurt education badly. By making access to the highest levels everybody's right, it does

away with the sense of noblesse oblige, the persuasion that one's acquirements bring with them a social responsibility. And by reducing all ideas, no matter how dubious or strange, to an equal footing, it leaves us open to everything but unsure of anything.

My own familiarity with college-student poetry persuades me that, in fact, Bloom is right in his assessment of what interests and concerns American young people most. I am not so sure, however, that he is right about the cause. As I see it, young people growing up in a mass society are first of all anxious about their identity, their bonds and conflicts with their familiars, their as yet vague possibilities. Idealism is still there to harness, but someone must appeal to it, and strongly. Concern for public issues, or "justice issues" (the term connotes some impatience with complexity), is no guarantee of maturity; but generosity and breadth of outlook, those stellar characteristics, would seem inconceivable without a concern for the public good as their end-product and as their breeding ground.

ROMAN EMPIRE MODELS DECLINE

Has our country, in its third centennial, narrowed the scope of its concerns? No student of history is unaware of the precedents for such a decline, especially the case of that "polite and powerful empire" depicted by Edward Gibbon in *The Decline and Fall of the Roman Empire*. As a child of The Enlightenment, Gibbon, studying the Romans of the centuries A.D., was disturbed by the failures of human reason to stem the predatory instinct. He describes the later Romans as "a populace languid in the indifference of private life." Though no friend of Christianity, he noted how "fashionable irreligion" has raised "its shrines to Desire." He went back to lay the major part of the blame on Augustus Caesar as "an artful prince, humbly soliciting," who governed the Romans by names—titles, terms of flattery—rather than by challenges to public responsibility.

Gibbon was responding in his own way (Dante responded in his via *The Divine Comedy*) to that rambling but powerful treatise of St. Augustine's *The City of God*. Augustine censured the gods, or idols, of Rome for throwing dust in people's eyes. Under their sponsorship, or with them as a pretext, he said, indecencies were "presented in the temples and in public which people would not perform in their own homes except very much in secret" (bk. 3, chap. 10). But his love for his fellow citizens and their founding fathers comes through the tirades. In a notable passage of book 3 he appeals to "the praiseworthy Roman character" and to the simplicity of life-style, the love of honor and glorious public conduct, of such early citizens as Regulus, Caelvula, the Scipios, and Fabricius (chap. 29).

His fellow citizens were "good men, at least according to the standard of the earthly city" (bk. 5, chap. 19).

But Augustine did not expect this standard to suffice without some bolstering. What he wanted to do in his times was to introduce not just the standards but the essential image of the celestial city—that unity of all as one body in Christ, capable of offering themselves for the transforming of the world. Augustine, severe as he was to the corrupt notions and practices that had come to pervade the Empire, tried not to be judgmental about his contemporaries as individuals.

Let this city of God remember that even amongst her enemies there are some concealed that shall one day be her citizens. . . . We have many secret and predestined friends, even among our most known adversaries, and such as yet know not themselves to be ordained for our friendship. For the two cities are in this world confused together and commixed, until the general judgment make a separation. (bk. 1, chap. 34)

It is hard not to view our own country these days as mirroring Rome in Augustine's time, Rome, that is, in its decline. Just previous to writing this I attended the annual convention of the Modern Language Association in San Francisco and could not but be struck there by the self-preoccupation of the literary world today (one I dearly love!) as well as by its scepticism about the chances of establishing what any text means. As for the emphasis at the convention on papers with a feminist approach, that seemed to me both plus and minus in valence. There are still so many distortions to clear up in reading the works of the past, so much unfinished business in according women writers their desserts, so many changes of atmosphere to guarantee for the future; but the tremendous concentration on this approach still ran the risk of carving out a privileged and rather absolute realm.

CONTEXT BROUGHT SECOND THOUGHTS

What gave me second thoughts about the preoccupations of the M.L.A. was the larger downtown San Francisco context. Outside the convention hotel, men in knit caps were panhandling, or wrapped up and asleep on the sidewalk, or muttering to themselves as they walked aimlessly in the rain. The women, a lesser number, of indeterminate age, seemed washed out, bewildered. And right across from the Ramada Renaissance Hotel, as if a commentary on its title, was the marquee "Naked Girls Onstage." Are we or are we not, I had to ask, in the later days of the decaying empire?

Perhaps, rather, as we have always known, "the powers of this world," its lusts and greed and pride, are so deep-seated that the most reasonable pro-

**Idealism is still
there to harness, but
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gram addressing them needs to be reinforced, corrected, and deepened by that image of the City of God that haunted Augustine. Allegiance to this City does not legitimize us in shrinking from the other, or avoiding its unsavory aspects. On the contrary; it calls for us to do battle so that God's way, the kingdom, may break through—so that the true city may emerge within that place I grew up calling simply "The City."

To take a break from all the words of our convention, I stopped into a nearby Franciscan church, St. Boniface, a sanctuary of the down and out. While I was there a man entered with his bedroll slung over his shoulder, went right up to the altar rail, called out to God a few sentences I could not catch (surely not compliments), and strode out again. The sanctuary, of course, remained silent. "You answer him," I believe, was the message of the situation. To whatever degree words are to enter into my answer, they will certainly have to be backed-up words.

Major Cancer Risk Factors Reported

The American Cancer Society has recently reported that each year 965,000 new cases of cancer are diagnosed and 483,000 people die from cancer in the United States. Lung cancer leads the list, with 150,000 new cases and 136,000 deaths annually. Colon cancer is second, afflicting 145,000 and resulting in 60,000 deaths. Breast cancer develops in 130,000 and kills 41,000. Prostate cancer strikes 96,000 men, of whom 27,000 die each year.

Researchers who note that the numbers are steadily increasing believe that most cases of cancer do not occur because of chemical pollutants, food ad-

ditives, or nuclear contaminants; they result from our life-style. Scientists have concluded, according to Elliott J. Howard, M.D., and Susan A. Roth, M.S., writing in *Redbook* (January 1988), that "as many as 70 percent of all cancers are the result of improper diet, tobacco use, and alcohol consumption." The authors specify that a "high-fat, low-fiber diet is a major cause of breast and colon cancer. Heavy alcohol consumption, especially when combined with cigarette smoking, plays a major role in gastrointestinal cancer and cancers of the esophagus and the pancreas." Most skin tumors are caused by overexposure to the sun.

Sponsorship Program for Schools

ROBERT MUCCIGROSSO, Ph.D.

Talking about leadership in the abstract is simple enough; pointing to concrete examples of programs that embody the principles of leadership, that authentically combine vision, moral direction, and motivational power, is quite another. The sponsorship program developed by the American Central Province of the Xaverian Brothers is an important exception to this rule, one that demands the attention of all interested in church leadership and future-oriented programs.

Reduced to an oversimplification, the Xaverian Brothers are asking themselves, In an era in which rapidly dwindling numbers of Xaverian Brothers are able to lead and staff "Xaverian" secondary schools, how most effectively can we prepare for the perpetuation of the concept of the Xaverian school? Stated in its extreme, the question may fairly be reduced to the inquiry, Can the Xaverian Brothers relinquish the leadership and staffing of these schools without sacrificing the concept of the Xaverian Brothers school?

Under the leadership of the Sponsorship Director, Brother Matthew Burke, the community has established boards of trustees for each of the five secondary schools under their aegis and essentially relinquished control to these boards, which comprise a substantial number of Xaverian Brothers and representatives of the schools themselves, parents, and community leaders. With these boards resides the fiscal and legal responsibility for the operation of the schools. Nothing radically new there. Although board-operated Catholic secondary schools are hardly the most pervasive governance model, they are sufficiently visible to

have become a familiar part of the landscape of Catholic education.

The novelty and farsightedness of the sponsorship project derives from the Brothers' commitment to do more than turn over the governance of the schools to groups of well-meaning and like-minded individuals who can be trusted to preserve the identity of the schools as Catholic. They seek, rather, to perpetuate the charism of the Xaverian Brothers schools by means of inservice experiences that attempt to position the concept of sponsorship within the context of a post-Vatican II understanding of the church as People of God and the laity as vital participants in its life.

Consequently, the focus for board members—and for administrators and staff of the schools—has included efforts to (1) define the identity of the Xaverian Brothers school; (2) explore ways of sustaining, preserving, and building on it; and (3) relate sponsorship activities to a theology of vocation. Recognizing the significance of this effort, the province has funded the position of Sponsorship Director as a full-time leadership position. The energies and talents of Brother Burke, a former principal of two of the schools involved in the project and currently the Provincial-elect, have been directed over the last five years to developing a level of understanding of the concept among the community membership as well as all the schools' administrative and teaching staffs. In addition, a year-round, multi-tiered schedule of orientation and training has been made available to board members. These sessions deal with school-oriented topics such as fund raising and religious formation issues, and further ex-

ploration of the sponsorship concept. Discovering new ways of furthering the sponsorship ideal is a task kept consistently front and center.

In addition to attending biannual formal meetings at the schools, board members are also expected to participate in an annual two-day conference that brings together all the board members from each of the schools. There is a social dimension to this meeting (getting to know other board members from the different parts of the country involved), a motivational dimension (recognizing the outstanding service and achievements of school personnel and board members over the years), and a formative dimension (this year, for instance, Gabriel Moran and Maria Harris perceptively related the sponsorship project to current trends in religious education and to a dynamic understanding of the concept of ministerial call).

The sponsorship approach is attracting attention.

Each year, at the annual meeting, representatives of other than Xaverian schools and from other religious communities are increasingly visible.

In her address to the group last year, Dr. Harris alluded to Vatican II as an effort to "rebirth" the church, and she related that effort to the sponsorship program. Participants in the project come away from the experience with exactly that sense, I believe, of being a part of an effort to acknowledge changing patterns in the church, to lend a degree of management to the swirling currents of change that often threaten to overwhelm us, and to rethink the ways in which the people of God have traditionally thought of their relationships and mutual responsibilities.

The Xaverian Brothers have come up with an innovative approach to tomorrow's ministry—this one developed for schools, but with far-ranging ramifications and applications.

Preventing Fractures of the Hip

Women usually go through menopause at around age 50. At that time their ovaries stop producing estrogen, and its absence contributes to the bone-thinning disease called osteoporosis. This ailment is a factor in an estimated 1.3 million broken bones each year in the United States, including 247,000 hip fractures. Although fractures of the hip can be repaired surgically, nearly half the women treated this way never completely regain the ability to walk.

Recently, a major study conducted by Dr. Douglas P. Kiel, assistant professor of medicine at Brown University and the Rhode Island Hospital, in Providence, has provided strong evidence that women who take supplementary estrogen after they go through menopause are much less likely to suffer hip fractures.

Dr. Kiel commented, "I think there's a strong case to be made for women to receive estrogen to reduce the risk of broken bones later in life." At the same time, he said that he could not recommend that all postmenopausal women take estrogen supplements, since estrogen replacement is accompanied by some risks, such as increasing the chances of developing cancer of the lining of the womb.

Women are not the only victims of osteoporosis. Physicians and researchers are increasingly recognizing that this disease strikes men too, and the consequences for them are equally serious. Except for a rare form of osteoporosis, called "idiopathic," that strikes

men between the ages of 45 and 60, the onset of osteoporosis occurs significantly later in men than in women. Dr. Richard S. Rivlin, professor of medicine and the chief of the nutrition division at the New York Hospital-Cornell Medical Center, has observed that research data, although sparse, "do show that in the American population the rate of hip fractures among men starts to increase about ten years after it does in women." Dr. Robert Lindsay, professor of clinical medicine at the College of Physicians and Surgeons at the Columbia-Presbyterian Medical Center explains: "Just as menopause accelerates bone loss in women, testicular failure can do so in men. Secretion of male sex hormones goes down as men get older, and those who lose it rapidly become more vulnerable."

As a preventive measure, a physician-approved regimen of weight-bearing exercise, such as walking or mild calisthenics, is recommended for both women and men. In addition, doctors are generally agreed that men aged 60 and older should consume 1,000 milligrams of calcium a day, or a little more than the equivalent of three glasses of skim milk, and postmenopausal women should have 1,500 milligrams of calcium in their daily diet.

Additional information about prevention and treatment can be obtained from the National Osteoporosis Foundation, 1625 I Street N.W., Washington, D.C., 20006.

Supervision Improves Ministry

WILLIAM A. BARRY, S.J., Ph.D.

In a recent article in *HUMAN DEVELOPMENT* (Summer 1987) I discussed the relationships that make ministry more effective. Among these I singled out the relationship involved in supervision and made a passing reference to the difference between supervision and consultation. A recent experience of supervision prompts me to return to this subject to discuss at greater depth how supervision works and to comment briefly on one of the biggest hurdles to seeking effective supervision, the question of confidentiality.

SUPERVISION FOCUSES ON DIRECTOR

Leland Hinsie and Robert Campbell's *Psychiatric Dictionary* (4th ed.) defines "consultant" as follows:

In traditional medicine and psychiatry, an advisor to the treating physician on matters of diagnosis, treatment, rehabilitation, etc. Ordinarily, the consultant is a specialist whose expert advice is sought by the attending physician or, sometimes, by the patient. The consultant may or may not meet directly with the patient, but ordinarily he does not take actual charge of a case; instead, he advises or counsels the attending physician, although his advice is *patient-oriented*.

They go on to speak of colleague-centered or agency-centered consultation in which the consultant meets with colleagues or a whole agency "to advise, counsel, or educate them in the area of his specialized knowledge." In any field where one brings in a consultant, the focus will be on the person or persons, the group, the system, or the problems that have

raised questions in the care givers or managers. The purpose is to enable more effective diagnosis and treatment.

Hinsie and Campbell define "supervision" in psychiatry as "the critical evaluation by an experienced therapist of the clinical work of a therapist in training." In the fields of psychiatry, psychology, and social work the focus of supervision is the person or persons being supervised, and the purpose, as William Mueller and Bill Kell indicate, in *Coping with Conflict: Supervising Counselors and Psychotherapists*, is to help them to become more therapeutic as persons.

The distinction between consultation and supervision is not easy to make in practice. Often enough, the supervisor will slip into the consultant role. For example, in the supervision of psychotherapy, the supervisor may realize that the therapist is treating a client as though he or she were manic-depressive, when the diagnosis of "hysterical personality" seems more appropriate. At that point the supervisor may focus the discussion on the behavior, thought patterns, and emotions of the client in order to teach the therapist something new about diagnosis and to help him or her to provide better therapy for this client. In the same way, a supervisor of a spiritual director may take the occasion of a discussion of the director's work with a particular directee to point out that the directee may be experiencing what John of the Cross calls "the dark night of the soul." Such an intervention may help the director to understand in practice what the concept means and also to be more helpful to the directee. These are, however, detours, though not necessarily er-

roneous detours, from the main focus of supervision, which is the person of the therapist or spiritual director. No doubt, the therapist will be more therapeutic with further clients, as well as the present one, if he or she can tell the difference between manic-depression and hysteria, but a far more important issue may be *why* the correct diagnosis was not made in this instance. In other words, there may be some factor besides lack of knowledge or experience at work in the therapist that induces diagnostic blindness in certain instances. The discovery of such factors is the primary purpose of supervision.

EXAMPLE ILLUSTRATES DIFFERENCES

An extended, fictitious example may help to illuminate the difference between consultation and supervision. Mary has been doing spiritual direction for two years after completing a degree in spirituality. She has asked Tom for supervision, and they have met six times in the past three months. They have developed a good working alliance and trust in one another and have agreed that the focus of their time together will be Mary's experience when she gives spiritual direction. In this particular session they have been working for about forty minutes and have only about fifteen minutes left.

1. *Mary:* There's one other person who really puzzles me.
2. *Tom:* In what way?
3. *Mary:* Well, his prayer life seems really alive and exciting, but it doesn't seem to have any effect on the rest of his life. Shouldn't prayer have an effect on life and vice versa?

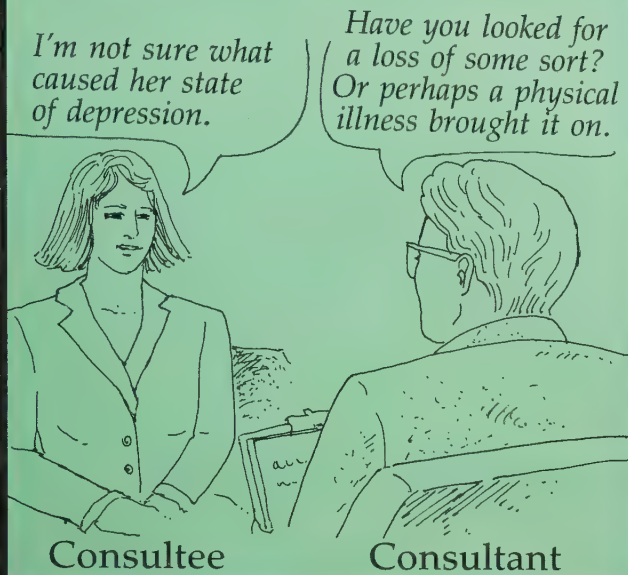
At this point Tom has a choice to make. He can concentrate on her question, and they could discuss reasons why her directee's prayer is not affecting his life. Since the directee is not present, they would be speculating about the reasons, but if they are astute and experienced, they may not be too far off the mark. They would, however, be engaging in consultation rather than in supervision. Instead, realizing that they have only fifteen minutes and sensing that Mary's puzzlement may be more important, Tom says,

4. *Tom:* So you're puzzled by something in this directee.
5. *Mary:* Well, it's a long story. I've been seeing him for three months. He's a forty-two-year-old parish priest. He is also the adult child of an alcoholic....
6. *Tom:* Pardon me. There isn't much time left and I think it may be more fruitful to look at your feelings of puzzlement.
7. *Mary:* I thought it might help you if I gave you some background on the man.

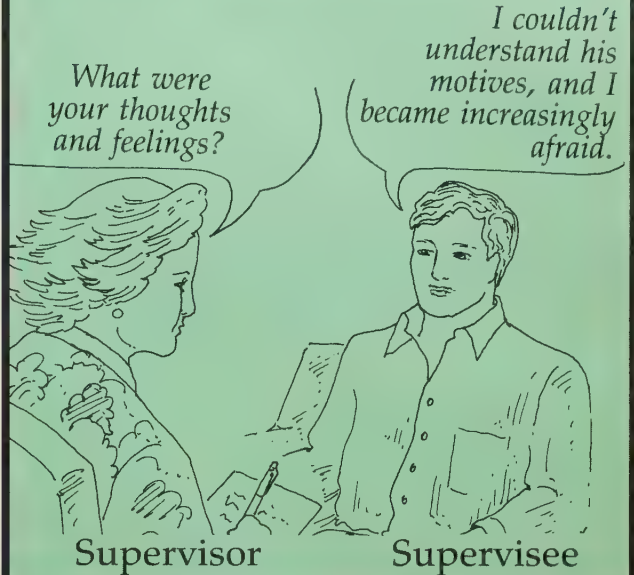
8. *Tom:* I guess I'm more intrigued now by your puzzlement. Remember, we agreed to focus on your experience in direction.
9. *Mary:* Okay. As I said, I'm puzzled that his prayer seems so vibrant even though his life is a mess.
10. *Tom:* Could you say more about what puzzles you?
11. *Mary:* Well, since I've been seeing him, he really seems to have begun to experience God as caring for him, which is a brand new thing. This makes him happy and even hopeful. But his relationships in the parish are all fouled up.
12. *Tom:* Uh huh.
13. *Mary:* For example, he says that the pastor treats him like an altar boy, and he doesn't know how to get him to stop. Some of the parishioners got very upset about his homilies on social justice, and he just doesn't know what to do when they attack him. He gets very down.
14. *Tom:* And he talks about these feelings with you?
15. *Mary:* Well, he did once, but now he just says that nothing has changed in the parish.
16. *Tom:* You say that he talked about his feelings once. What happened at that time?
17. *Mary:* Well, I asked him if he told the Lord about what was going on, and he said he was afraid to. I asked him why, and he said that it would ruin the one place where he feels protected and safe, namely, prayer.
18. *Tom:* And then?
19. *Mary:* I didn't know what else to say, so I let it drop.
20. *Tom:* Can you recall how you felt then?
21. *Mary:* (after a pause) I think I got scared myself.
22. *Tom:* Uh huh.
23. *Mary:* I know I didn't go back to those feelings. I have asked him whether he tells the Lord about them, but he just shrugs and says that it wouldn't do any good.
24. *Tom:* When that happens, what goes on in you?
25. *Mary:* I feel sort of helpless; I don't want to deprive him of the one source of consolation he has, but I also don't know how to help him.
26. *Tom:* That's interesting—what you just said—about not wanting to deprive him.
27. *Mary:* Yeah, I know. I really feel protective of him.
28. *Tom:* Protective?
29. *Mary:* Well, like he might really fall apart if his prayer is also taken away.
30. *Tom:* Taken away?
31. *Mary:* I see what you're getting at. I never realized how afraid I am that his relationship with God will fall apart—almost as

Examples of the Helper's Focus

In Consultation



In Supervision



if I don't really trust it. (Pause) Wow! Now I see where my puzzlement is coming from; it's as though I put more stock in the mess of his life than in his prayer. But I really do believe that his prayer has helped him; he is more hopeful and I can sense more buoyancy in him about his life. What I need to do is to spend some time in prayer myself to ask the Lord to help me trust more in his goodness and kindness toward this man. Then I can help him to look at his fears more directly.

FOCUS ON DIRECTOR'S FEELINGS

Let us look closely at what has happened. Tom has focused attention on Mary's experience of puzzlement, not on the directee's "problem." At 6 he interrupts Mary as she begins to fill in details about the directee and once again puts the focus on her experience. Something like this occurred in the real experience of supervision that served as the impetus for this article. Time was pressing, and that fact impelled me to interrupt, something I ordinarily do not do. At the end both the supervisee and I noticed that I needed to know very little about the directee to do the supervision. So, too, in this fictitious example Tom does not need to know much at all about the directee; Mary could even have disguised the fact that he was a priest and changed

some details without affecting the supervision. Mary needs to know a great deal about the directee, but Tom would only need to know more details if he were being consulted about difficulties of priests who are adult children of alcoholics.

At 8 Tom recalls the supervision contract on which he and Mary had agreed. The focus of supervision was to be her experience as a director, that is, what went on in her as she engaged in her ministry of spiritual direction. In the rest of the dialogue, Tom's interventions are aimed at helping Mary to look at and explore her experience. In other words, he uses whatever abilities he has as a "skilled helper" (Gerard Egan's phrase) to help Mary explore and understand her experience so that she will become a better spiritual director, not just for this directee, but with all her directees.

As a result of their concentration on her experience, Mary learns something about herself. She realizes that she has been very protective of her directee, afraid that he would fall apart. In real life Tom and Mary would spend some time exploring this fear too, to see where it comes from. It would probably have occurred to Tom that Mary may be afraid of getting in over her head if she helps her directee to explore his own fears of presenting his "mess" to God. By helping Mary to explore her experience more thoroughly, this fear of getting in over her head might surface, and Mary might be helped to see that she has the option of referring

her directee to a counselor if she does not feel competent to help him with his difficulties. Mary may actually fear, however, that she might "lose" her directee if she focuses on his difficulties. In other words, her fear might be that he would quit direction. Supervisors do have speculations, but they need to be guided by them to explore experience, not to interpret it prematurely.

It may not be amiss to note that Mary is being helped not only to explore her experience but also to discern, i.e., to notice what is happening and to judge whether her experience is of God or not. Her fear was masquerading as puzzlement, a question for discussion that would have kept her from becoming aware of the fear. As she got closer to her actual experience, the puzzlement became a sense of not knowing what to say at 19, fear at 21, and helplessness at 25. Finally, she discovers at 31 that her real fear has to do with whether her directee's religious experience can be trusted. At that point she has to discern whether she trusts that God has been present to her directee or not. Mary discovered that her reluctance to follow up her directee's fears of presenting his "messed up" life to God stemmed from her own unexamined questions about the authenticity of the directee's positive experiences in prayer.

The extended example brings home why most of us prefer consultation to supervision. Mary had to face a painful and potentially embarrassing fact about herself through supervision. If she and Tom had concentrated on the possible reasons why the directee's prayer and life were poles apart, Mary would have been home free, as it were. It would not surprise me to discover that the persistent temptation in individual and group supervision to concentrate on the absent person or persons (namely the clients or directees) stems from the reluctance to face such self-revelations through real supervision. Yet directors know how much they admire directees who honestly face their weakness and limitations and sinfulness before the Lord and know too that such honest confrontation is the royal road to consolation. So, too, they can remind themselves that the attitude of a supervisor toward someone like Mary is one of admiration, and that the only way of becoming a more helpful director is through the challenge of honest self-evaluation.

CONFIDENTIALITY AN ISSUE

The extended example may also help us to set to rest a frequently encountered objection to the practice of supervision of spiritual direction, one based on a concern about confidentiality. In *The Practice*

of *Spiritual Direction*, William Connolly and I noted that the objection could be met by requiring confidentiality of the supervisor or group of peer supervisors, by the avoidance of anything that could identify the directee, and by keeping the focus on the experience of the director who is being supervised. The extended example and reflection on my own supervisory work make me wonder whether supervision requires much knowledge about the directee at all. It may be a sign of resistance to supervision if any attention is paid to the directee's life. Of course, the supervision of Mary could not have happened without the supervisor knowing that the directee had begun to experience God as caring but yet was having a lot of problems in his life. Still, the supervision would have ended up in the same place even if the supervisor had had no idea that the directee was a priest or an adult child of an alcoholic. The important point was that the director discover why she was puzzled and afraid.

SOME CONSULTATION APPROPRIATE

It would be counterproductive (as well as impossible) to exorcise all elements of consultation from supervision. In the first place, consultation is often appropriate because supervision is an educative venture. More important, just as one cannot exorcise unconscious resistance from the venture of spiritual direction, so, too, one cannot exorcise it from supervision. The shift from the supervisory to the consultative mode often signals that resistance is occurring within the person being supervised. But signs of resistance are often healthy in spiritual direction; they can indicate that the Lord is present and knocking at the door. Similarly, a shift from supervision to consultation may herald a new breakthrough in the often difficult, but always challenging, process of becoming more competent in the practice of one's ministry.

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MINISTRY DEMANDS INTIMACY

CARROLL JULIANO, S.H.C.J., and LOUGHLAN SOFIELD, S.T.

A number of articles on the topic of intimacy have recently appeared in Catholic literature. There has been little focus, however, on the relationship between intimacy and ministry. Rather, there is a tendency to discuss intimacy from extreme positions: that of viewing intimacy as a threat to commitment and ministry or that of focusing on intimacy as an end in itself. An understanding and appreciation of the relationship between intimacy and ministry not only helps individuals achieve a balance between the two positions but also assists in their growth as ministering persons.

Intimacy is the ability to reveal oneself to another. It requires a letting go of defenses, allowing another to see me as I am, with strengths and weaknesses, hopes and fears, doubts and dreams. Self-disclosure involves both a risk and a challenge. To be able to enter into an intimate relationship presumes having achieved some sense of personal identity. Self-knowledge gives one the confidence to share oneself with another without fear of losing a part of oneself in the process.

Often, the term *intimacy* is equated with and limited to sexual expression or romantic dialog. Erik Erikson, in *Childhood and Society*, defines intimacy as "the capacity to commit oneself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments even though they may call for significant sacrifice and compromise." It is in the context of this broad definition that we are discussing intimacy and its effect on ministry.

A STAGE OF GROWTH

We see ministry as equated with Erikson's concept of generativity. According to Erikson, to be

generative requires the strengths and resources gained from the previous stages of development. Before unselfish love and generous caring can be extended widely, and even to future generations, there must be the ability to form intimate relationships; effectiveness in ministry depends on this capacity for intimacy. It is from experiences of intimacy that we develop the qualities of compassion, sensitivity, warmth, caring, and empathy—all of these being essential qualities for ministry. If a minister is one who serves and who brings Christ to others in the person of himself or herself, how effective can ministry be if love, care, and warmth are not qualities of the minister?

Since the Second Vatican Council, there has been a greater emphasis on fostering intimacy. People in ministry are encouraged to develop all aspects of their personality, including their affectivity. Ministers are effective to the extent that they develop their whole selves, including their capacity to be more loving people. Therefore, this article will examine the fears that prevent intimacy from developing, identify some defenses that result from those fears, and conclude with suggestions for encouraging intimacy in a way that fosters ministry.

FEARS OBSTRUCT INTIMACY

Never easy to achieve, intimacy requires vulnerability and a willingness to expose one's true self to another. This can be a threatening experience, evoking certain fears that can stifle responsiveness.

Fear of intimacy has a variety of causes. One is a fear of rejection and ridicule. Everyone has a basic desire to be loved and accepted, yet a nagging question exists: What happens if I reach out to another and I am rejected, laughed at, or ignored? Often,

It is from the ability to be generative that a person truly ministers

individuals see their own failings and faults to a degree that they believe themselves unloveable. If self-esteem is low, an individual may find it difficult to imagine any response other than scorn or rejection.

Once a person opens up to another, he or she gives the other power. If there is a disruption in the relationship through misunderstanding or circumstance, etc., there may be fear that the other can use this knowledge against him or her. Another fear may be that self-revelation, unreciprocated, will be used to fill the other's needs.

The reality of termination may make it difficult for some persons to form and maintain intimate relationships. If through separation, relocation, or death the relationship ends, there will be pain and loneliness. To avoid this, one may rationalize, "If I don't allow myself to get close to anyone, I won't get hurt when there is separation." Thus, fear of the pain of loss may prevent a person from reaching out to others.

Because the life of ordained and professed persons is often characterized by mobility and transience, fear of termination, involving separation and loss, may be more prevalent among priests and religious than other ministers. It is important to be aware that this particular element of ordained and professed life could pose an obstacle to personal development.

Finally, in the development of intimate relationships, feelings of love, affection, and tenderness are generally expectable. Some people fear that intense feelings of affection may take on an overwhelming sexual tone. These people worry that their sexual impulses will become so strong that it will be im-

possible to refrain from expressing them in overt behavior. This fear perpetuates the myth that feelings necessarily lead to actions and that one has no control over them.

Present in every individual is both a drive toward intimacy and a fear of or resistance to moving toward it. The tension between the two extremes creates a feeling of ambivalence. In certain situations or with particular individuals, the fear of intimacy predominates, and the person acts in a self-protective way, adopting behaviors that defend against getting too close to others or letting others see the real him or her.

FEAR PRODUCES DEFENSES

There are many ways in which people in ministry attempt to defend themselves against intimacy. We invite readers to examine their beliefs and behaviors concerning intimacy. We pose two questions: What in your life interferes with a willingness to achieve greater intimacy? When you are afraid, what defenses do you use?

The following are some defenses that hinder development of intimacy.

Workaholism. Many people in ministry become completely absorbed in their work. These are the "super" ministers who run every parish committee, work from daybreak to sunset, and perform every task that needs doing. For them, ministry is all-consuming and life becomes one-dimensional. These individuals are "super doers," but the people with whom they live or minister to never meet the real person. Ministry for them becomes a protection, to avoid dealing with people on a personal level. This type of individual is not to be confused with someone who is deeply committed to ministry but has achieved a balance that allows time for other dimensions of life, including intimate relationships.

Intellectualization. Intellectualization appears to be one of the characteristic and frequently employed defenses in ministry. This is behavior that avoids intimacy by focusing consistently on facts, events, and ideas, that is, operating exclusively on an intellectual level. This replaces entering into mutual dialog about oneself and one's hopes, needs, strengths, and weaknesses and eliminates dealing with feelings and revealing oneself to others.

Pseudoasceticism. Intellectualization and asceticism are listed by Anna Freud, in *The Ego and Mechanisms of Defense*, as two of the major defenses against intimacy. What she calls asceticism might better be called pseudoasceticism. In true asceticism the experience of God leads to love of others. When used as a defense, a person's relationship with God becomes a means of escaping

human encounters. One can hide from personal relationships by always talking to or about God. Thus, one never risks intimacy and the implied sharing of oneself with others.

Pseudoprofessionalism. In always assuming a professional role in any relationship, a person can maintain a safe distance from others. The individual who becomes “super facilitator” at staff and community meetings can use this role as a way of staying outside the group, never disclosing anything of himself or herself. For priests and religious there could be a tendency to hide behind the title of “father,” “brother,” or “sister,” and to use the role as a way of putting space between themselves and others.

Obsession With Pets. With this defense, all the attention and affection that might be channeled into human relationships are invested in relationships with animals. An example can be seen in the local community where the members rarely communicate with each other but focus attention and conversation on the community dog or cat. This does not imply that anyone with a pet uses it as a defense against intimacy. Defensiveness occurs when the relationship with a pet is valued to the exclusion of human relationships.

Humor. Humor can be a joyful and enriching dimension of any situation. Humor can also be a very effective distancing technique, however. Some individuals are always ready with a clever remark or a quip. Any attempt at dialog is quickly turned into a joke or a humorous comment. When it is the consistent mode of relating, it guards a person from others. This particular defense seems to be more common among men than women.

Everyone incorporates defenses into behavior when threatened or vulnerable. A way of interacting that constantly shields individuals from sharing themselves with others will have a detrimental effect not only on personal development but also on effectiveness in ministry. In moving beyond defenses and disclosing oneself to another, one’s sense of identity deepens and increases. There is then that freedom to extend oneself to others in a way that is truly life giving.

EXPERIENCE PROMPTS SUGGESTIONS

A healthy, intimate relationship is life giving and growth producing for both parties. There is mutual affirmation of strengths, acceptance of weaknesses, encouragement of hopes, and challenge of fears. As an intimate relationship deepens, it draws out new areas of strength, adds new richness to persons, and deepens identity. There is a desire to reach out and to form other relationships. It increases the capacity to extend oneself to others; to become more

giving, and that is generativity. It is from the ability to be generative that a person truly ministers. To assist those desiring to develop the capacity for intimacy, then, we offer the following recommendations and comments.

1. Assess your own beliefs and attitudes concerning intimacy.

- Is intimacy a value for me?
- Do I believe that I must develop my capacity for intimacy if I am to be a generative person?
- How do my attitudes and beliefs about intimacy affect my behavior?
- Whom have I allowed to know me as I am, in my strengths, weaknesses, hopes, fears, and dreams?
- Whom do I know in this way?
- What are my fears of intimacy?
- Are the fears different with different people?
- If celibate, do I believe that intimacy and celibacy are compatible?
- If celibate, do I believe that I have the capacity to live an integrated intimate celibate life?
- What are the defenses that I use that interfere with my effectiveness in ministry?
- What walls do I build between myself and those with whom I live and minister to?
- Have I made intimacy an end in itself rather than a means to a fuller ministering Christian life?

2. The challenge is to develop a capacity for intimacy, not just to develop an intimate relationship with one person. True intimacy has an expansive quality. Unfortunately, some individuals become fixated at a single relationship. We have read articles and heard lectures that appear to support exclusivity. We do not encourage such “pseudomarriages.”

3. Develop a climate that fosters this area of personal growth. One way is to examine the climate you personally create. Is it one that is receptive to another person’s attempt to talk about his or her effort to grow in the capacity for intimacy? There are often very subtle, and sometimes not so subtle, ways in which people who are trying to develop intimate relationships are ridiculed, put down, or judged. Unfortunately, we have heard of ministry support groups in which there has been an almost unconscious collusion to prevent people from really talking about this aspect of their lives.

4. Discussions of celibate intimacy need to include examples of people who have achieved successful intimate relationships. Too often the ones discussed are those that have resulted in exclusivity, dependence, or change of life-style.

5. Attempts to grow and develop as a person should not occur at the expense of another. Frequently, we have encountered people who have been the vic-

tims of a pseudointimate relationship, which lacks mutuality and is basically narcissistic. This type of relationship focuses on fulfilling the needs of one person to the exclusion of the other. When the relationship ends, the other person is left feeling victimized.

6. Intimacy cannot be expected to banish loneliness. If the capacity for intimacy is not developed, there will be loneliness; if it is developed, the experience of loneliness will still exist. There is no escape from the pain and emptiness of loss whenever there is separation from those who are loved.

7. In some relationships a physical, sexual attraction can be present. As the friendship deepens it may be necessary to seek counsel in order to continue to maintain honesty in the relationship. In this situation we recommend that you discuss your attempts at developing an integrated intimate celibate commitment with a spiritual director, advisor, or friend.

8. An intimate relationship carries with it a responsibility. When one participates in a relation-

ship that fosters intimacy there is an obligation to work the relationship through if it ends. This is a major difference between married and celibate intimate relationships. In marriage there is a contract of permanent fidelity to each other. There is no such commitment in celibate relationships, but there is an issue of justice. For whatever reasons the relationship terminates, the parties involved have mutual responsibility to work differences through to an amicable conclusion.

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Summer Institute for Priests

We frequently receive requests from priests for information about summer workshops or courses related to human development. Just recently a new, month-long program was announced for July 1988: "Theology of Ministerial Priesthood and the Development of Self-esteem in the Life of the Priest." The institute will address the body, mind, and spirit of the priest, and participants will be welcome to spend all or part of the

month at Seaton Hall University, South Orange, New Jersey, fourteen miles from New York City.

For additional information about the program, speakers, tuition, academic credits, accommodations, and facilities, requests can be sent to Monsignor Andrew Cusack, Ph.D., Director of the Institute, Seaton Hall University, School of Theology, South Orange, New Jersey 07079.

A COMMUNITY'S SEARCH FOR TRUTH

Report on a Process of Theological Reflection

PATRICIA WOLF, R.S.M.

Between 1980 and 1984 the Sisters of Mercy of the Union were experiencing serious tension as an apostolic congregation within the institutional church. In an effort to understand the experiences, perspectives, and concerns of our members better, as well as to explore some of the underlying issues involved, the congregation's general chapter mandated that the community engage in a process of theological reflection on our experience and relationship with the church.

The origins of this proposal date back to 1977, when the general chapter adopted a statement entitled "Our Relationship Within the Church." This document, since regarded as a landmark, called the community to see itself as participant in the renewal of the church. As community and institution, we were encouraged to assume our responsibility to participate in the evolution of church teaching. Over the next six years, however, as the elected leadership and general chapter delegates sought to implement this statement, tension developed within the congregation relative to our relationship with the church. For example, we experienced the departure of three members, who having been affirmed by the congregation in political ministry, were unable to secure the permission of the local ordinary to continue or pursue office. The intense feelings that surrounded these events and others made it clear that within the congregation, we held and operated from different understandings of authority and obedience. Each of the events generated publicity that further added to the tension. Flowing from this and other issues, there appeared

to be a growing gap between the leadership and some of the membership regarding church-congregation relations. How decisions and directions of leadership related to dialogue within the congregation also surfaced as an area of concern.

It was hoped that engagement of the membership in this theological reflection process would enable us to get in touch with our feelings and beliefs about these issues and would provide an opportunity for us to think deeply about what we really believe and hold important. It was hoped that we would be able to move toward ownership of the complex reality of what it means to be women religious in today's church. The development of congregational guidelines on church-congregation relationship was envisioned as another possible outcome of the process.

The theological reflection process became known as "The Communal Search for Truth." In this article I will describe how the process worked and will offer some reflections on the experience and learning that flowed from it.

COMMUNITY PARTICIPATION EMPHASIZED

The proposal approved by the general chapter called for the establishment of a task force by the Mercy Administrative Team (national leadership), whose responsibility would be threefold: to design and implement a process of theological reflection with our membership on the experience of the Sisters of Mercy of the Union as an apostolic religious congregation within the church; to articulate the

understanding that would result from the process; and to draw out the implications of such understanding for our congregation's service within the church. Key words were "theological reflection" and "with our membership."

The general chapter delegates hoped that the process would enable the membership to broaden their understanding of sources of faith tradition to include reflection on experience, both individual and corporate. This was not to diminish the importance of theological input, but to emphasize the role that both experience and theology play in our search for truth.

Emphasis on community participation flowed from the need to get in touch with the feelings of the congregation with respect to church-congregation relationships. It reflected a recognition that the sisters needed to talk to each other about their heart-felt values and beliefs and to look at what this might mean for their relationship with one another. The opportunity to reflect on their experiences together might also shed light on the perceived divergence between some of the interests and concerns pursued or sanctioned by persons in congregational governance and the sensibilities of the membership at large.

The case for broad-based participation assumed strong moral and practical support on the provincial level, which included the insertion of The Communal Search for Truth into already packed province agendas. The desired level of commitment was realized without exception, and the success of The Communal Search for Truth was in great measure related to provincial commitment.

PROCESS REQUIRED TEAMWORK

The goal of The Communal Search for Truth was that the membership of the Sisters of Mercy of the Union reflect on their experience as an apostolic religious community within the institutional church. The process, developed in consultation with Reverend Robert Kinast, involved (1) linking our personal experience with that of others in the community, (2) integrating this reflection with theological input, and (3) exploring what the insights gained from this experience may mean for the Sisters of Mercy of the Union. A steering committee of four persons, including me as liaison to the Mercy Administrative Team, coordinated and conducted workshops in each of the Union's nine provinces and in the Caribbean and Central American regions between March 1985 and December 1985. The committee sought to be attentive to both the language differences and the geographical distances that characterize the congregation. For example, in Honduras the workshop was conducted in Spanish with theological input provided by a locally based theologian. Some provinces that include a large geographic area took the workshop on the road,

using video tape and training selected province members as resource persons. In all, about 40 percent of the sisters participated in the workshops.

Each workshop was designed to be one and one-half days in length and was coordinated by a team of four persons, a representative from the national steering committee, two facilitators, and a theologian. This team was assisted by sisters (from the given province) who agreed to serve as table recorders. As a rule there was one table recorder for every six sisters registered for the workshop. Their task was to stimulate group conversation, to keep participants talking and responding to questions, and to participate in four "debriefing" sessions that took place during the course of the workshop. Their contribution was critical: they registered the feelings, the images, and the faith context for our reflection on experience and kept the province coordinating committee attuned to the movements within the group.

EXPERIENCE REFLECTED ON

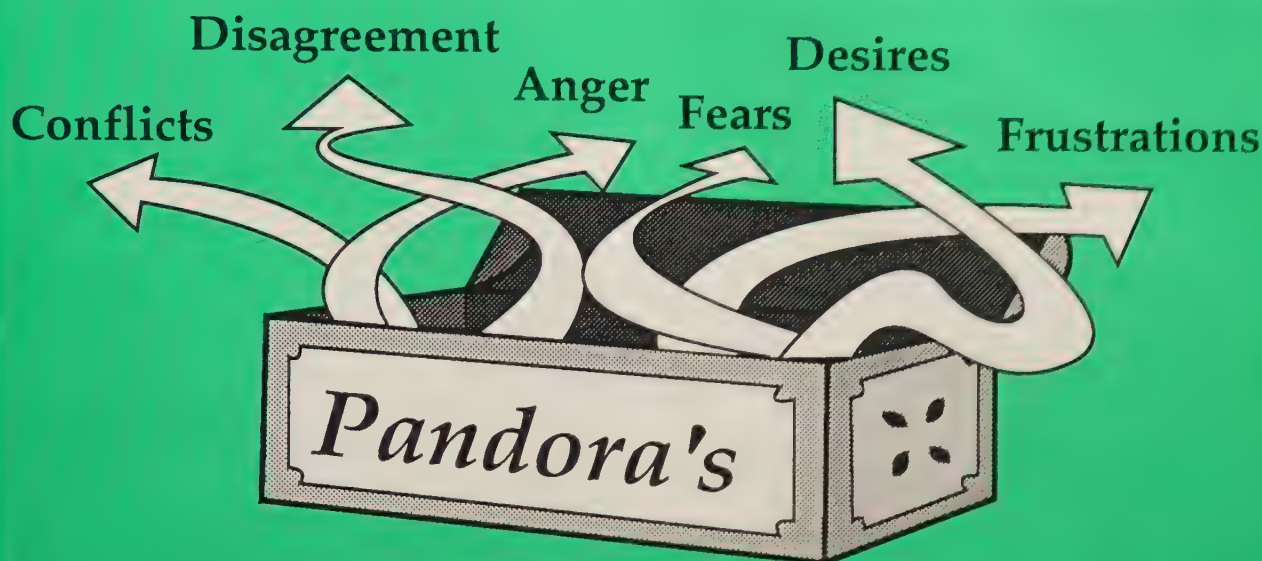
Participants were asked to consider two case studies reflecting our relationship with the institutional church. One case study was selected as an example of a situation internal to the Sisters of Mercy of the Union and the second portrayed an external situation. It was hoped that reflection on two such experiences would assist the sisters in understanding the particular experience and in thinking about it in a broader context, and would begin the process of linking a personal experience with the experience of others in community.

The internal case study selected by the steering committee was the well-publicized case of Agnes Mary Mansour, a former member of the community who requested dispensation from religious vows rather than submit to dismissal by the Vatican because of her appointed political office. The steering committee believed that every Sister of Mercy of the Union, despite differences of opinion, was touched by this experience and that there was a need to reflect on it communally. The committee selected the Quinn Commission, the U.S. study on religious life then in process, as the second case study. In the Caribbean and Central America, participants reflected on the Mansour Case and on a case more specific to regional concerns.

The committee designed three questions for reflection to be used with each case study:

1. How did you feel as a Sister of Mercy and as a woman religious in the United States when each situation became public?
2. Remembering now how you felt then, do these feelings evoke in you any image or symbol? If so, what?
3. Is there anything in our faith tradition that this image reminds you of?

The Search Process Risks Facing Realities



The first two questions and the case studies were distributed to all workshop registrants several days before the workshop in order to assist participants' preparation for the workshops and to facilitate discussion. A description of the two case studies follows.

Agnes Mary Mansour Case. In December 1982 Sister Agnes Mary Mansour was appointed to the position of Director of the Michigan Department of Social Services. Before the appointment, Sister Agnes Mary received permission from the local ordinary, Archbishop Edmund C. Szoka, and the provincial administration of the Province of Detroit. Archbishop Szoka later withdrew his support because of his concern about the perceived scandal over the Medicaid funding for abortion. He requested that the religious community ask Sister Agnes Mary to resign. The administrative team, after considering the request, concluded that "there is not sufficient clarity at this time for us to judge that her resignation would be for the greater good." On May 9, 1983, at the request of the Vatican, Bishop Anthony Bevilacqua told Sister Agnes Mary that unless she resigned her position, a canonical process of secularization (dismissal) would be initiated

against her immediately. Given a mandate with which she could not in conscience comply, Agnes Mary Mansour, "with limited freedom," requested dispensation from her vows as a Sister of Mercy.

Quinn Commission. In June 1983 Pope John Paul II requested the bishops of the United States "to render special pastoral service to the religious of [their] diocese and [their] country." To this end a Pontifical Commission was established, headed by Archbishop John R. Quinn of San Francisco. Its task was to facilitate the pastoral work of the bishops in the United States "in helping the religious in [The United States] whose institutes are engaged in apostolic works to live their ecclesial vocation to the full." Many bishops responded to Pope John Paul's request by meeting with major superiors or conducting diocesan-wide hearings or consultations on religious life.

SOURCES OF FAITH EXAMINED

Theological input for The Communal Search for Truth was provided by six theologians, men and women, religious and lay, who represented a spec-

For some, movement between tradition and experience served as a point of new insight or integration

trum of theological thought. They were assisted by several consulting theologians who believed that given the origins of the workshop, the focus of the theological presentation should be the sources of faith. It was decided, therefore, that the task of the theologian was to develop a presentation describing the various sources of faith, i.e., scripture, tradition, common practice, and experience. The theologian was to address the value we attach to each of these sources and the ways we draw on them to help inform our personal and corporate decisions. Each presentation took into account our experiences of certitude and the feelings of uncertainty that arise with the movement between traditional and experiential sources of faith. Through dialogue with the theologian, participants explored the ways the tradition's insights further informed personal experience or blocked it. For some, movement between tradition and experience served as a point of new insight or integration. For others, it was a time of tension, particularly for those who tended to find ultimate truth either in personal experience or in the official teaching magisterium of the church.

FACILITATORS ASSIST REFLECTION

Six Sisters of Mercy served as facilitators for the theological reflection process. All had a background in psychology, sociology, or spiritual direction and were skilled in process facilitation. Each workshop was facilitated by two members of this

team. They were responsible for general facilitation of the workshop and for one presentation at the beginning of the second day. The content of this talk was tailored to each group and based on their response to the sessions examining experience and sources of faith. This was difficult, but it repeatedly facilitated the participants' integration of the workshop experience and thus served as an essential component of the theological reflection process.

This theological reflection process was designed to assist the sisters in moving from individual to corporate reflection on our relationship with the institutional church. The workshop process, based on the feedback of participants, was designed to be nonthreatening and to create a sense of freedom with respect to a difficult and painful topic.

The reflection on experience took place in groupings of six. Each group was assisted by a recorder who kept the participants focused on the reflection questions. At the conclusion of this ninety-minute session, the participants gathered in plenary session. It had been decided not to engage in the tedious process of presenting group reports; rather, any participant who wished was invited to mention a response from her small group that impressed or challenged her. This process provided everyone with a sense of the group. A fuller understanding of the group was provided by the recorder, however, who had listened to the group's discussion and was attentive to the following questions:

- What really has an impact on people's lives?
- What gets people emotionally charged and what do they do about it?
- How is this reflected in persons' or groups' images?
- Where were there real differences or similarities?

The recorders met as a group and shared their observations with the theologian and facilitators. The information was incorporated into both the theologian's and the facilitators' presentations.

PARTICIPANTS SEEK INSIGHT

A similar process was employed on the second day. After a presentation by the facilitators and the talk by the theologian, participants returned to their small groups to discuss their own changing reactions during the course of the workshop. This involved measuring the positions they held on the case studies against the ongoing theological reflection. Participants discussed any new insights or other influences of which they had become aware. Finally, they discussed the implications of these insights or influences for themselves personally and for them as members of the Sisters of Mercy of the Union, and for the church (in the U.S., Honduras, etc.). At the workshop's conclusion, the theologian

responded to the discussion and offered further points for individual and community consideration.

In a sense, the workshop did not conclude at that moment. Eight weeks after the workshop, the national steering committee contacted each participant and requested completion of a questionnaire that asked the following:

1. Do you perceive the relationship of the Sisters of Mercy of the Union with the institutional church any differently since the workshop?
2. Is there anything that you face in your life and/or ministry that the workshop helped you to see as having implications for our service within the church?
3. Can you offer some insight as to how the community should proceed in situations like those to which the workshop referred or in other situations that affect our relationship with the institutional church?

The responses to these questions; the oral and written reports provided by table recorders; the reports written by a member of the national task force at the conclusion of each workshop; and a debriefing session for all facilitators, theologians, and national task force members provided valuable insights into the experience of the Sisters of Mercy as an apostolic religious congregation within the church.

WORKSHOP BROUGHT AWARENESS

There was a risk in doing The Communal Search for Truth. We were, in a way, opening Pandora's box. "Are we ready for what will be revealed?" lurked in the back of our minds. We could not linger too long with this question, however, for we knew that as a congregation we had come to a crossroads. In order to go forward there was no side-stepping the issue. We needed to know our experience. What did we discover?

We found that the community was not as polarized as was feared and sometimes believed. Many sisters experienced intense anger or frustration with the institutional church because of its handling of the Mansour case. Many discovered that their understanding of authority often did not coincide with that of the teaching magisterium. By acknowledging their own feelings of conflict and their capacity for conflict at the level of the local church, there developed a deeper awareness of the causes of conflict between the congregation and the Vatican. This recognition, coupled with a desire for continued dialogue with the hierarchy, seemed to create a sense of solidarity in the congregation and modulated the perception of fundamental disagreement within the congregation that had been brought out by the experiences examined as case studies.

It must be understood that this consciousness was

not shared universally. A number of our members do feel alienated. Some believe very strongly that the congregation had taken the position of dissent and rebellion when it should have obeyed. Others feel that the congregation allowed injustice to be done to itself and to individual members by the church hierarchy when it should have resisted.

The Communal Search for Truth process helped us to uncover and articulate some of the fundamentals that we, as a congregation, believe and value. We value our ecclesial identity, and we define ourselves as ecclesial women called to be involved in the ongoing search for truth. We came to recognize that our experience, especially in the context of ministry, is a source of understanding this truth. We believe in the teaching role of the hierarchical magisterium and value our relationship with the church. We believe that the church is both sinful and graced and that no aspect of the church possesses truth entire.

In many ways these values and beliefs are a rearticulation of the values and beliefs imbedded in the 1977 statement "Our Relationship Within the Church." Although there remain some differences in the ways members would express these things, there is broader acceptance of the original statement as a point of departure leading to more wholesome development of our identity as an apostolic religious congregation. Now, many more members are attuned to our call to participate in the church's search for truth.

Originally, the development of congregational guidelines on church-congregation relations was envisioned as a possible outcome of The Communal Search for Truth. This did not happen. Participants concluded, rather, that there is a degree of uniqueness to each situation that cannot, or should not, be managed by applying general norms. What did happen was unanticipated and far more extraordinary. On the whole, the congregation found The Communal Search for Truth to be a healing and hope-filled event. Anger was exposed. Behavior was revealed. Ignorance was admitted. Isolation gave way to communication, and paralysis yielded to movement and hope.

Participants repeatedly expressed their appreciation for the theological reflection process and their desire to continue using it. They also identified several matters that needed attention within the congregation, such as ways the members might enrich their theological competence. Therefore, in July 1986, the general chapter endorsed a recommendation that the community provide opportunities for theological development and continue the process of the theological reflection with lay and religious collaborators. It is hoped that as a result we will continue to advance our understanding of our experience as an apostolic congregation in the church and to draw implications of this understanding for our service within the church.

DAILY DECISIONS ABOUT NUTRITION

LEN SPERRY, M.D., Ph.D.

You are what you eat." Most persons readily agree with this old adage, and there is some truth to it. There is a way of qualifying it, however, that better matches the data of biology, psychology, and spirituality. It is probably more accurate to say, "You are how, when, why, and what you choose to eat." Much has been written about nutrition and weight control lately, and most of us have become more health conscious as a result. What I would like to do is challenge the reader to consider the whole process of eating and its meaning from two different perspectives. The major part of this article will focus on those areas where most of us make decisions regarding health daily. In so doing, I'll review pertinent clinical research findings relevant to nutrition and weight control and point out some of their psychological and spiritual considerations.

My premise is that these decisions about health can be approached from two very different perspectives, the life-denying or the life-affirming (see "The Respectable Addictions," Winter 1987). Briefly, the life-denying perspective favors the myths of doublemindedness, immediacy, scarcity, and perfectionism. Doublemindedness represents the belief that you can have it all, you can have your cake and eat it too, that you *can* serve God and mammon. Immediacy represents the belief that there are solutions to all problems, usually in the form of quick fixes, and that instant gratification is the preferred form of problem solving. Scarcity implies that there are limits to available resources such as food, positive feelings, and good times, and that since there isn't enough to go around there must be "haves" and "have nots." The myths of success

and perfectionism presume that self-worth is dependent on one's accomplishments and meeting others' expectations, such as having the winning edge; maintaining a slim, trim body; and of course, being among the "haves" rather than the "have nots." All four myths are consistent with the American Dream.

A perusal of popular health and nutrition magazines like *American Health*, *Self*, and *Shape*, leaves me with an uneasy feeling. True, there is some good nutritional information imparted, but there is also an embedded message that the individual who eats and exercises properly will not only look and feel better but will have a greater chance of having it all. Noticeably absent was any focus on justice and peace issues as they relate to food, such as famine and undernutrition among the underclass.

On the other hand, the life-affirming perspective favors a holistic, biblical view of the individual. This perspective places a premium on singlemindedness, faithfulness, expectant waiting, and shared community.

A commitment to Christianity implies the life-affirming stance. But as Ignatius of Loyola points out in his discussion of the Two Standards in his *Spiritual Exercises*, it is possible for Christians to start off under the standard of life affirmation and in the course of the battle find themselves under the influence of the other standard. In earlier times, during a battle, there were two standards held by flag bearers, which identified the army to which a soldier belonged. Ignatius suggests that we look up occasionally to see which standard or flag is flying over our heads and reestablish our position or per-

spective as necessary. Let's look now at some common decisions involving nutrition and weight control and how they are affected by life-affirming and life-denying perspectives.

DECISIONS MADE DAILY

Irrespective of our level of consciousness, we do make several decisions about our health and well-being each day. We decide what, why, and how much we will eat and drink. We decide if we will take vitamin and mineral supplements. And we make decisions about our weight and the place and value in our lives of such disciplines as exercise and fasting. More specifically, we have to decide how, where, and when to secure, prepare, and eat our food. We can opt for convenience by buying processed or fast foods, microwaving, and eating on the run, or we can leisurely prepare food that we may have grown and harvested or carefully selected from the market.

Even if we are not fully aware, we have reasons for eating a particular meal or snack at a particular time. We can eat to gain or keep self-control, as is the case with the bulimic person, or to control others, as with the individual with anorexia nervosa. Or, we might eat to relieve hunger pangs, or specific cravings, or because convention has established a time for lunch. We can use food as a reward for an achievement; or as an antidote for feelings of anxiety, depression, or loneliness; or to sublimate sexual desire. We can decide to take vitamins—for instance, a “stress formula”—as a quick fix in lieu of managing stressors in our lives better through time management, exercise, or even psychotherapy. Or, we might use supplements to restore nutrients dissipated by smoking, alcohol consumption, and the like, rather than eliminating these negative health habits. Furthermore, we decide about the use of substances such as caffeine, nicotine, alcohol, and sweets as drugs to alter our moods, get us going in the morning, or to slow us down later.

NUTRITIONAL GUIDELINES CHANGED

For the last thirty years the four-food group system has served as the basic nutritional guideline for what came to be called the Standard American Diet (SAD). It was designed to prevent nutrient deficiencies that were common in the 1940s and to ensure dietary balance. Based on some early data of the fledgling science of nutrition, this plan provided approximately 1,200 calories and 80 percent of the minimal daily requirements for the eight vitamins and minerals then considered essential for health. A major national public health campaign convinced us that the average adult needed a diet that included a minimum of two servings from the milk-cheese group, two from the meat group, four

from the fruit-vegetable group, and four servings from the bread-cereal group.

Today our concerns are more about disease prevention and excesses in fats, salt, and sugar in our diet and less with nutrient deficiencies. The four-food group philosophy, however, has continued to influence our nutritional behaviors despite some shortcomings, a major one being that it is possible to follow the servings prescription and still be both over- and undernourished. For example, a typical SAD dinner consisting of fried chicken, french fries, cole slaw, a dinner roll, and a glass of milk would meet the four-group criteria but would lack the fiber and probably adequate amounts of nutrients like magnesium, vitamin B₆, and folate that are deemed essential today. It is also too generously laced with sugar, sodium, and fat calories. So, it has become evident that these criteria are, in themselves, insufficient to ensure adequate nutrition.

In 1977 the U.S. Senate Select Committee on Nutrition and Human Needs proposed dietary goals to rectify the shortcomings of the SAD. The goals were to eat fewer calories, increase consumption of complex carbohydrates, reduce sugar consumption, reduce overall fat consumption, reduce the proportion of saturated fats to mono- and polyunsaturated fats, reduce cholesterol consumption, and reduce salt intake. In addition, they recommended that we eat more fruits, vegetables, and whole grains, and less sugar, refined flour, dairy products, eggs, and red meats. Predictably, the meat, dairy and egg, and confectionary industries took offense at the Senate Select Committee's guidelines and were successful in protecting their vested interests. When the United States Department of Agriculture issued their *Dietary Guidelines for Americans*, the Senate's recommendations were noticeably toned down.

Complex Carbohydrates Recommended. There are several classes of nutrients—fats, carbohydrates, proteins, vitamins, and minerals—and of these, fats and carbohydrates provide the energy, and protein the “building blocks,” necessary for growth and bodily function. Most of us learned that carbohydrates and proteins provide four calories per gram, and fats, nine calories per gram. Thus, fat contains more than twice the energy content (calories) of proteins or carbohydrates. We were also taught that “starches” were fattening, and that calorie counting was important. Dieters believed that they needed a certain number of calories to maintain their weight, and that eating more led to weight gain, while eating less resulted in weight loss. Although the caloric composition of fats, proteins, and carbohydrates is undisputed scientific fact, neither research findings nor most dieters' personal experiences corroborate these assumptions relating weight gain or loss to the amount of calories consumed.

Actually, calories are not created equal. Different sources of calories have different effects on the body.

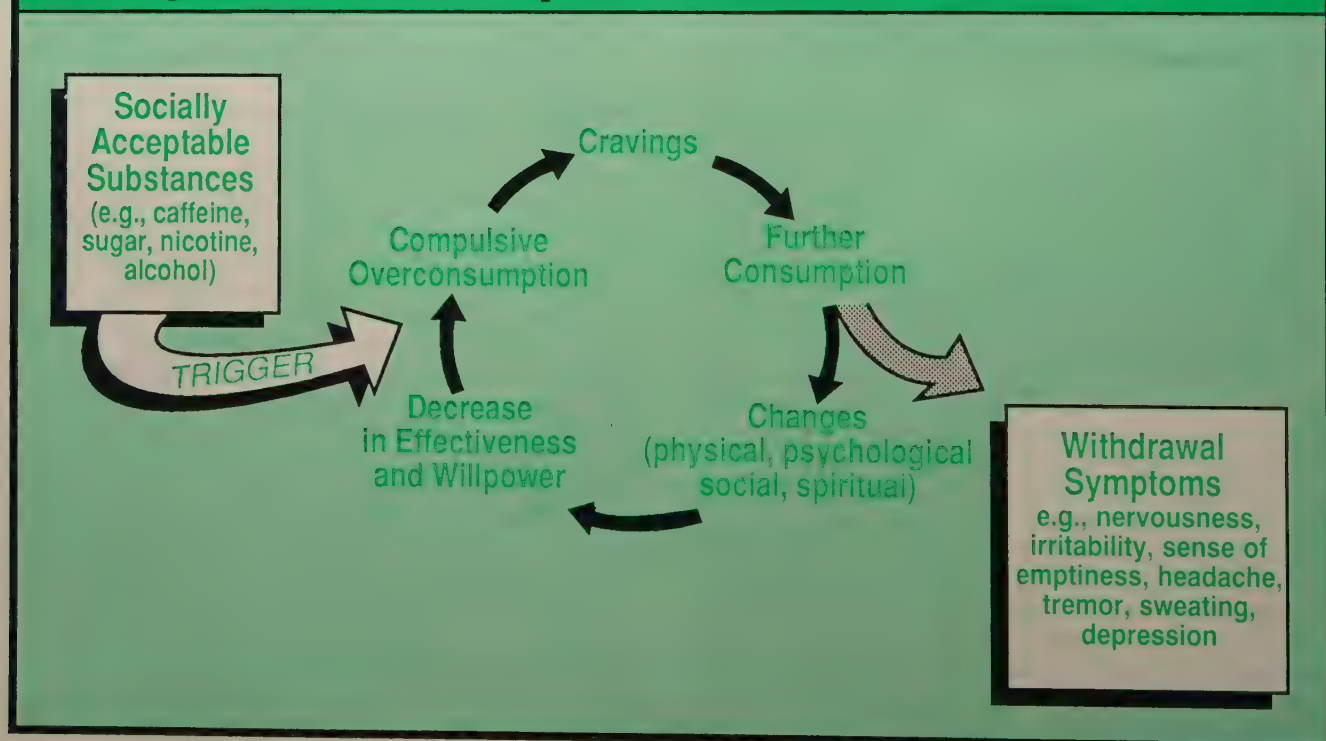
In short, we make fat primarily from the ingestion of fats, not carbohydrates. Carbohydrates, particularly the starchy ones, are really the key to weight control. There is no limit to the amount of fatty calories that can be stored as fat. In contrast, when dietary carbohydrates are broken down or metabolized, less than 10 percent is converted to fat and stored in fat cells; 50 percent are used for fuel or to make glycogen, and the remaining 40 percent are used by the sympathetic nervous system to energize the body through the production of body heat. This is called diet-induced thermogenesis. It is hypothesized that mitochondria that serve as "blast furnaces" in brown adipose tissue convert excess carbohydrates in a diet high in complex carbohydrates into this extra energy. As a result, we experience more energy, feel more alert, and have increased exercise tolerance. The opposite occurs with a high-protein diet—and to some extent with high-fat diets—where fatigue and decreased exercise tolerance are commonly experienced.

It would seem to follow that a diet primarily composed of complex carbohydrates would be highly attractive. Such a diet is prevalent in most underdeveloped nations but no longer in the United States. A comparison of diet composition in the U.S. in 1910 with that in 1980 shows significant changes. The relative percentage of carbohydrates in our diets dropped from 58 percent to 45 percent, protein

dropped from 15 percent to 12 percent, and fats rose from 27 percent to 43 percent. That means that on average, nearly half of our food intake is fats. Is it any wonder that obesity is our number-one public-health problem? Other developed countries seem to share our increasing fascination and craving for fatty foods. Nutritional researchers may not agree about much, but there is consensus that our current underconsumption of carbohydrates and overconsumption of fats must change because it is literally killing us. The Senate Select Committee's dietary goals recommend that the carbohydrate/fat/protein ratio be 58 percent/30 percent/12 percent, whereas Kenneth Cooper's aerobic system recommends 50 percent/30 percent/20 percent and some diets, like the Nathan Pritikin diet, and many athletic nutritionists recommend 60 percent/25 percent/15 percent.

The relationship between proportionately high carbohydrate consumption and low incidence of obesity is consistent among other cultures. In East Pakistan and Malaya, where obesity is basically nonexistent, the percentage of total calories derived from carbohydrates—mostly rice—are 83 percent and 77 percent, respectively. In Venezuela, 62 percent of calories consumed are from carbohydrates, and 15 percent of the population is obese. In Uruguay, where the diet is most like that in the United States, 53 percent of calories come from

Cycle in "Respectable Addictions"



carbohydrates, and 35 percent of the population is obese. It is not surprising that as our carbohydrate consumption decreased and fat intake increased, obesity, which was relatively rare in 1910, would become endemic today.

RESPECTABLE ADDICTIONS HARMFUL

Reliance on substances like caffeine, sugar, and nicotine, and routine use of alcohol, have been dubbed “respectable addictions” (see “The Respectable Addictions,” Winter 1987). The designation “respectable” indicates that use, even abuse, of these substances is socially acceptable, when compared with the social opprobrium associated with drug abuse and alcoholism. The impact of dependence on the respectable substances, in terms of job, relationships, and health, is also more subtle, but there are many similarities to heroin and other street-drug addictions. In the predisposed person, these substances trigger a cycle of compulsive overconsumption, cravings, mild withdrawal symptoms, and a diminished sense of personal efficacy and willpower. The effects are subtle but nevertheless well defined in terms of physical, psychological, social, and spiritual changes. The predisposed individual is one who has some compulsive features, craves the particular substance, incorporates it into his or her daily life-style, and often has a family history of compulsivity in any of its many forms. It appears that common to these respectable substance addictions is a defect in sugar metabolism in the brain. Janice Phelps and Alan Nourse further describe this in *The Hidden Addictions*. The health effects of caffeine, present in numerous products besides coffee and colas, and nicotine and alcohol have been described frequently. So let’s briefly turn our attention to sugar.

Sugar Amplifies Adverse Effects. Table sugar or sucrose is the form of sugar we are most commonly acquainted with. Ingestion of this kind of simple carbohydrate delivers a sudden surge of energy to the brain, allowing us peak performance mentally and physically. But in a matter of several minutes this is followed by a precipitous drop in energy, accompanied by sluggishness, downward swing in mood, and the like. The stage is set for a quick fix of sugar to begin the biochemical roller coaster all over. Actually, the brain needs a constant, steady supply of energy, which is best provided by a diet of complex, not simple, carbohydrates. Only 75 grams of complex carbohydrates derived from a single meal a day are needed for steady-state functioning of the brain.

Most of us resist the notion that we are dependent on or addicted to sugar. We might admit that we have a “sweet tooth,” but no more. The fact is that we inundate ourselves with an average of 127 pounds of sugar per year. That is the equivalent of

Our current underconsumption of carbohydrates and overconsumption of fats must change because it is literally killing us

one teaspoon of sugar per hour, twenty-four hours a day. This amounts to about one fourth of our daily caloric intake. And since these are “empty calories”—table sugar is devoid of nutrients—we must get 100 percent of our daily nutrients from the other 75 percent of our diet. With the change in our life-styles over the past several decades, most of our food is store bought rather than home prepared. So approximately 80 percent of our sugar intake is already added to our processed goods and only 20 percent is what we add ourselves. And since sugar is used to add not only taste but also texture and stabilization to many foods—from ketchup to toothpaste—we are often unaware of its omnipresence in our lives. The short- and long-term health effects of excess sugar consumption span an incredible range, from acute, limited symptoms, such as irritability and headaches, to chronic illnesses, like adult-onset diabetes, obesity, and heart disease. But perhaps the most detrimental effect of sugar is that it reinforces other negative health behaviors and amplifies their adverse effects. One thing that most overconsumers of caffeine, nicotine, and alcohol have in common is a sweet tooth. And though there is continuing debate about coffee use and pancreatic cancer, smoking and lung cancer, and alcohol and cirrhosis of the liver, there is no question that these substances do affect our overall physical health and well-being. Equally important, however, are the effects on our psychological and spiritual well-being.

VITAMIN, MINERAL SUPPLEMENTS POPULAR

Are vitamin and mineral supplements necessary? There is a vast range of opinion among nutritional researchers on this point. Irrespective of profes-

Perhaps the most detrimental effect of sugar is that it reinforces other negative health behaviors and amplifies their adverse effects

sional opinion and research findings, over 30 percent of the adult population takes daily supplements. The typical user is a health-conscious woman who is at least thirty years old, does not smoke, and exercises regularly. But there are also many individuals who are unable or unwilling to reduce or eliminate smoking or alcohol use and who take supplements to prevent or retard nutrient deficiencies. Even though the American Dietetics Association strongly disfavors the use of supplements in "normal" persons who eat the standard American diet, a study reported in the Association's journal revealed that 60 percent of registered dietitians did take supplements themselves.

The reasons given for taking supplements are revealing: 80 percent take them as "health insurance," and 20 percent believe they have an antistress effect. Of persons over the age of sixty, 50 percent believe that supplements will increase energy and decrease weakness and dental problems.

Most persons take a multiple vitamin; though there are thirteen known vitamins and twenty essential minerals, the most often used single supplements are vitamin C, for colds and cancer prevention, and vitamin E, for increasing sexual potency and decreasing the likelihood of stroke. The most commonly used mineral supplements, primarily taken by women, are calcium and iron. Concerning the issue of overuse and toxicity, there were some 4,000 cases of toxicity reported in 1986, mostly involving children. According to Trish Ratto, R.D., writing in "Vitamin ABCs" (*Medical Self-Care*, January-February 1987), the three supplements most likely to cause problems if taken in very high doses are vitamin B₆, vitamin D, and niacin. There appears to be no major difference between the so-called "natural" and "synthetic" vitamins. Some natural sources of calcium—such as dolomite and

bone meal—contain lead and other heavy metals that can be very harmful if used for an extended period of time.

There is considerable consensus among nutritionists about who would benefit most from supplements. These include women who are pregnant or breastfeeding, the chronically ill, individuals recovering from major surgery, and those with poor eating habits or with negative health habits like smoking or routine alcohol use.

CONCERN ABOUT WEIGHT WIDESPREAD

Weight seems to be a national obsession. In a 1986 *Good Housekeeping* magazine survey, 92 percent of respondents believed they were overweight. Health officials place the estimate of obesity—that is, being 20 percent or more above one's ideal weight—at approximately 40 percent of the American adult population. At any one time, 33 percent of our total adult population is dieting, whether it is medically indicated or not.

The health hazards associated with obesity are great. Obese individuals are at markedly increased risk for all the life-style-related diseases. Obese persons over the age of forty-five have double the incidence of hypertension and elevated cholesterol levels associated with heart disease and stroke, and triple the incidence of adult-onset diabetes. Obese females suffer more breast, endometrial, and gall bladder cancer than their normal-weight counterparts, and obese men have more prostate and colorectal cancer than their counterparts.

Weight reduction is the only way of decreasing these health hazards. Yet, the success of weight-reduction efforts is extremely disappointing. Five-year follow-up of dieters show that up to 50 percent not only regained their lost weight but become more obese than they were before they began dieting. It is estimated that more than 40 percent of dieters engage in on-again, off-again dieting, or what has come to be called the "yo-yo" effect or the "fast-feast" cycle. A woman who is on a diet of 1,000 or fewer calories for at least two weeks—1,200 calories for a man—is in a state of starvation to which her body responds by decreasing its metabolic pacemaker in an effort to conserve both energy and body mass. Upon restarting even a moderate diet of 1,500 calories, her body overcompensates for this starvation state in a number of ways. First, not only are shrunken fat cells refilled but additional fat cells are produced, resulting in weight gain, even with less than normal food intake. Another overcompensation is the increased production of noradrenalin, also called norepinephrine, a stress hormone. The immediate result of this is increased heart rate and blood-vessel constriction, and thus, increased blood pressure. The long-term result, after several rounds of yo-yo dieting, can be a distinct form of hypertension that physicians refer to as "dieter's hyper-

tension.” In Dr. Ernst Drenick’s study of obese men at the Wadsworth Veterans Administration Medical Center in Los Angeles, diabetes also developed in 80 percent of yo-yo dieters.

The only proven way of avoiding the weight gain and hypertension following yo-yo dieting in those adversely affected is to perform moderate exercise and attempt slow, but gradual, weight loss.

The only individuals who seem to profit from this overcompensation response are cattle ranchers. Deliberately starving young steers for days before fattening them up for slaughter ensures very rapid weight gain and the marbled fat texture that steak lovers favor.

SOME CHOOSE TO FAST

Fasting is defined as abstinence from solids and/or liquids for a specific purpose. The most common purpose is to lose weight and detoxify the body. Other purposes are for facilitating medical diagnoses, for political reasons—such as Ghandi’s famous fasts—and for spiritual enhancement. The fast may be prescribed or voluntary. Fasting has a long history in the Judeo-Christian tradition. For Jews, the only prescribed fast was on the commemoration of the Day of Atonement. Voluntary fasting was advocated on Mondays and Thursdays. Occasionally, individuals might reenact the forty-day fasts of Moses or Elijah. Jesus, himself, underwent a forty-day fast before beginning his public ministry. Fasting for Christians was voluntary until the year 200, after which the church prescribed periods of fasting and abstinence. Wednesdays and Fridays were often specified, as were periods like Lent, Advent, and days around the change of seasons. It was not until Vatican II that the emphasis shifted back to voluntary fasting.

Hippocrates was noted for his use of two or more days of fasting as an aid to medical diagnosis. Throughout the past one hundred years, fasting for purification and healing has been popular, particularly in European spas. Fasting is believed to aid the process of detoxifying and rebalancing the body, increasing its biochemical energy, and reversing some chronic degenerative illnesses. It is believed that such illnesses result from a clogging of the basement membrane of body cells, particularly from incompletely metabolized proteins. In the past ten years, fasting for weight loss has gained some adherents in this country.

Fasting for spiritual enhancement usually involves abstinence from whatever is toxic to mind and spirit as well as toxic to the body. The goal is usually to increase spiritual, as compared with biochemical, energy. As fasting becomes a spiritual discipline, a vegetarian diet is favored over one containing red meat. Not only does meat result in toxicity but huge quantities of energy are lost in the production of meat. For every 1,000 calories of

plant-derived food consumed by a cow, only ten calories will be available to the beef consumer. That is a 99-percent energy loss. And for every acre of grazing land that is transformed into beef, six acres are wasted. The implications of predicted levels of U.S. beef consumption in terms of global hunger are staggering.

The value of vegetarian fasting is evidenced early in the Judeo-Christian tradition. Daniel proposed to the chief eunuch a trial ten-day fast of water and vegetables for himself, Shadrach, Meshach, and Abednego. They did not want to be defiled by King Nebuchadnezzar’s prescribed diet. After the ten days, the eunuch declared that the four were healthier than the others who ate the king’s diet, and so they were permitted to continue their vegetarian diet.

Often the fast is a ritual symbolizing greater detachment from reliance on the ego, submission of one’s will to the Father, and faith in his caring for one’s basic subsistence. Occasionally, the spiritual fast is followed by economic and political action in the service of peace and justice.

There are various types and levels of fasting. The most common type is the observance of a specific, prescribed day of fast or abstinence such as that on Ash Wednesday. With respect to voluntary fasting for spiritual enhancement it is helpful to describe levels or degrees of commitment. So, for example, we might conceive of three progressive levels of fasting. At a basic level might be abstinence for the meat eater from all meat for a period of several days in a year. Another level might be abstinence from all meat for the occasional consumer of fish and fowl and from everything but fresh fruits and vegetables for three or more days per month with, perhaps, an extended fast for one or more weeks per year. At an even higher level might be a commitment to water or juice fasting for four seven-to-ten-day periods a year for the vegetarian who routinely follows a lactovegetarian (eats dairy products) or vegan (does not eat dairy products) diet.

Fasting is not without medical consequences. It is wise to have an experienced guide to consult, either in person or in print (see, for example, Allan Cott’s *Fasting: The Ultimate Diet* and Thomas Ryan’s *Fasting Rediscovered*).

DECISIONS THAT AFFIRM LIFE

From the life-denying perspective, the body is understood as separate from the mind and spirit and tends to be viewed as either a prison of the soul or as a showcase. Diet and exercise are used to beat the body into submission, to be trim and fit, or to glorify it. Food then becomes a means to an end, and eating an operation in achieving an end. What counts are calories and nutrients. The specific purpose of eating—survival, reward, control, or substitution—will determine what and how

much is eaten, and where, with whom, and how long it will take. It follows, then, that diet modification and weight control are efforts to ensure that a person looks or feels good or maintains control. What can be concluded about individuals who wolf down a Big Mac and two black coffees to stay alert while driving in rush-hour traffic to their next appointment, or who are preoccupied with their waistlines, or who are satisfying cravings? Probably that they are closer to the life-denying perspective than they would want to admit.

From a more life-affirming perspective, the body is indivisible from the spirit and is treated as a temple befitting the Holy Spirit. Instead of being a means to an end, food is more likely to be viewed as a sacrament. Just as the disciples on the way to Emmaus recognized Jesus in the breaking of the bread, the individual's food consciousness expands beyond calories and nutrients to more of a holistic and spiritual way of thinking about food.

The selection and preparation of food are done with care and love. In the eastern tradition, prayer as food was being prepared was considered as important as prayers before or after eating. Since foods are or were once living, eating is a process of taking animal and vegetable cells and combining them with living cells of one's own body. The individual grows in the appreciation that the Eucharist is spiritual food and symbolizes the strong tie between food and life. The dining table and the table of the Lord may be in two different buildings—one's house and the church—but they both hold life.

Since the very meaning of food and the ritual of eating involves hospitality and the sharing of life, sharing a meal with friends and those in need becomes a priority. The increasing recognition that food concerns us economically, environmentally, and socially will lead to action, whether it be social, economic, or political. That millions die each year from starvation; that the United States wastes 20

percent of all the food it produces, amounting to more than \$32 billion a year; that U.S. soil banks are paid billions not to produce harvests; or that our country uses food as a manipulative weapon in its foreign policy are concerns that cannot be ignored. For the life-affirming person these issues are likely to become matters of conscience and not just interesting facts.

Finally, decisions about diet modification, weight, and fasting tend to be based more on what will enhance faithfulness and surrender than on what makes the individual look or feel better. All this is not to suggest that the individual living more from a life-affirming perspective will never use convenience foods or eat on the run, but rather that most of the daily decisions the person makes about nutrition affirm life.

In what some consider the most provocative article in *HUMAN DEVELOPMENT* ("Mysticism for a New Age," Spring 1983), the spiritual master William Johnston, S.J., concludes that if individuals want to learn to pray, they will have to change many aspects of their life, including how they eat, and they will have to learn how to fast; and with this commitment to prayer will come a commitment to a poor and simple life-style. Personal and spiritual growth seems to require that we attend more to the decisions we make daily about nutrition.

RECOMMENDED READING

- Cott, A. *Fasting: The Ultimate Diet*. New York: Bantam, 1975.
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(signed) James J. Gill, S.J., M.D., Editor-in-Chief

BOOK REVIEWS

Organizational Culture and Leadership, by Edgar H. Schein. San Francisco: Jossey-Bass, 1985. 370 pp. \$21.95.

In the field of organizational studies a recent book by Edgar H. Schein is an occasion to take note of. For thirty years he has consistently provoked new thinking in the discipline of organizational psychology and development through his writings on socialization, process consultation, and career dynamics. Several of his books have become classics.

There is a good deal of emphasis being given to the concept of culture in contemporary organizational literature. Thomas Peters and Robert Waterman, in their best-selling *In Search of Excellence*, popularized the notion of operative values in American commercial enterprises. Schein admits to "the rash of books and papers" on this topic and shows how writers define culture differently and thereby create confusion. His aim is to clarify "what culture is, what it does, and how it relates to organizational effectiveness." Another purpose in writing this book is to illuminate how an analysis of culture is closely tied to the study of change and of leadership, which he defines in terms of the management of culture.

Schein defines culture as "a pattern of basic assumptions—invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration—that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems." In subsequent chapters he expands on this definition by explaining each of the elements and by elaborating through examples from two cases that extend throughout the book.

The twin foci of external adaptation (how an organization relates to the external world) and internal integration (how it works within itself) is where

culture is embedded. Basic assumptions about core mission, goals, criteria, means, peer relationships, and ideology are instances of shared concepts in groups and organizations around which culture forms. "As the members of an organization develop a shared concept of their core mission, and as this concept enables the group to survive in its environment, it becomes a central element of that group's culture and serves as the underlying context in which goals and the means for achieving them can be specified."

The role of leadership, particularly in new groups, is fundamental to the formation of cultural assumptions. Schein describes how culture forms in groups, how the early history of a group develops a culture, and how leadership plays a role in that process.

Since Vatican II, religious life has engaged in a massive cultural transformation. Not only structures (what Schein calls "artifacts") but also basic assumptions have changed. For example, assumptions about human relationships (that particular friendships were destructive), about the relationship to the external world (that limited interaction accompanied by monastic withdrawal was normative), and about how decisions are made have been radically transformed. The rediscovery of the charisma of the founders and of the early history of congregations has been at the heart of the renewal. The contemporary emphasis on proactive planning, teamwork, shared reflection on ministry, and insertion into the life of the poor point to not simply changes in artifacts and values but to underlying assumptions about the nature of church and of religious life itself. Changes in cultural assumptions can be located in examining what is given emphasis in formation processes, particularly in novitiates.

Religious life continues to change. Contemporary leadership at superior-general, provincial, and local levels are focusing on how the demands of the apostolate and the resources of the communities can be integrated into an effective apostolic effort in harmony with the inspiration of each congregation.

Schein's book provides a framework for asking the deeper questions about change in religious life.

It can help religious understand what is at issue in change at a level that goes beyond changes in structures or activity. It is not light reading. It is a serious academic work that integrates Schein's accumulated thought and wisdom on the development of groups and organizations. Although its focus is on the organization in the commercial arena, this does not inhibit insight and reflection on how culture forms and develops in the context of a religious order. It is a valuable contribution to the understanding of how religious orders as corporate entities (a widely neglected topic) manage change and the role of leadership in that change.

—David Coghlan, S.J.

A Challenge to Love: Gay and Lesbian Catholics in the Church, edited by Robert Nugent. New York: Crossroad Books, 1987.

Bishop Walter F. Sullivan, in the introduction to this book, refers to this topic as "difficult and complex from every conceivable angle." He notes that "once we have clearly articulated the official church position on homosexuality, we cannot remain satisfied that nothing else remains to be done in the area of pastoral care for homosexual people and education on this topic for the larger human community, including the families and friends of homosexual people." Bishop Sullivan quotes Archbishop Rembert Weakland as urging all of us to engage in "more dialogue among the grassroots levels, our pastoral ministers, and academic people in all fields so that all sides can contribute to a deeper understanding of this complex moral issue."

This series of essays provides a thought-provoking basis for such a dialogue. The articles are organized according to four perspectives: societal, biblical-theological, pastoral, and vocational. The contributing authors represent a wide variety of background and experience.

Essayists contributing to the first section, Societal Perspectives, include Jeannine Gransick, "Prejudice, Religion, and Homosexual People"; James R. Zullo and James D. Whitehead, "The Christian Body and Homosexual Maturing"; Gregory Baum, "The Homosexual Condition and Political Responsibility"; and John McNeill, "Homosexuality, Lesbianism, and the Future: The Creative Role of the Gay Community in Building a More Humane Society."

The second section, Biblical-Theological Perspectives, includes the following papers: "Homosexuals: A Christian Pastoral Response Now," by Michael D. Guinan; "Moral Methodology: A Case Study," by Lisa Sowle Cahill; "An Ethic for Same-Sex Relations," by Margaret A. Farley; "Point/Counterpoint," by Edward A. Malloy; "The Morality of Homosexual Marriage," by Daniel Maguire; and "Lovingly Lesbian: Toward a Feminist Theology of Friendship," by Mary E. Hunt.

Essays included in the third section, Pastoral Perspectives, include "Education: Sexual and Religious," by Gabriel Moran; "Three Passages of Maturity," by James D. and Evelyn Eaton Whitehead; "The Spiritual Journey of the Homosexual...and Just About Everybody Else," by Matthew Fox; and "Gay Catholics and Eucharistic Communion: Theological Parameters," by Bruce A. Williams.

The fourth and final section, Vocational Perspectives, will be of concrete, specific help to pastors, confessors, vocation directors, spiritual directors, and formation personnel. It presents four papers: "Gay and Lesbian Ministry During Marital Breakdown and the Annulment Process," by Paul K. Thomas; "Vocation Discernment and the Homosexual," by M. Basil Pennington; "Homosexuality and Religious Life," by Marguerite Kropinak; and "Priest, Celibate, and Gay: You Are Not Alone," by the book's editor, Robert Nugent.

The book includes a bibliography listing books and documents. The documents reference publications of the National Conference of Catholic Bishops, United States Catholic Conference, and New Ways Ministry, and pastoral statements by Bishop Francis J. Mugavero, Archbishop John R. Quinn, and Archbishop Rembert Weakland.

From the range of topics and authors, it is obvious that few aspects of homosexuality remain unexamined. While there is variation in the quality of what is presented, for this reviewer, it is M. Basil Pennington's article, "Vocation Discernment and the Homosexual," that seems to provide concrete and specific direction for those of us involved in work with clergy, religious, seminarians, and aspirants to the priesthood and religious life. He emphasizes the importance of those in vocation ministry having a good grasp of their own sexual identity and being fully comfortable with it. He finds most candidates eager to speak openly and freely about their sexuality—"an opportunity which perhaps they have never been able to find."

The reader is likely to be left with Archbishop Weakland's term, "this complex moral issue," echoing in his or her mind and a firm conviction concerning Bishop Sullivan's statement that implies the need for further education on this topic for the larger human community.

—Daniel E. Jennings, D.S.W.



Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.

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20 Billings | KOREA
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Book-of-the-Year Announcement

During the past few years, while conducting workshops and courses in many parts of the world, members of the staff of the Jesuit Educational Center for Human Development have encountered a surprising number of men and women within the ranks of clergy and religious, as well as laity, who complain that too much emphasis has been placed, since Vatican II, on the "natural" aspects of the Christian development process. These critics draw a distinction between "religious" (spiritual and moral) development and "human" (psychological and social) growth. They view the former as related to holiness and the latter as so self-focused that it gets in the way of becoming God loving, self-sacrificing, and humanity serving.

For a long time, the world has needed a book that would clearly and convincingly demonstrate the fundamental relationship between the psycho-socio-sexual and the religious aspects of human development. We have lacked a single volume that would show that there is no incompatibility between the teachings of Jesus, popes, saints, and mystics, and the sound, research-grounded teachings of the best developmental theorists. Providentially, the past year saw the publication of a most readable, inspiring presentation of just such a synthesis. The book, *Lift Your Sails*, written by Father Vincent Dwyer, O.C.S.O., is so timely, profound, and instructive that we feel it unquestionably deserves our award as the 1987 HUMAN DEVELOPMENT Book of the Year.

While giving retreats, workshops, and lectures to priests, religious, and laypersons during the past fifteen years, Father Dwyer has studied the patterns of growth revealed by a great number of human hearts. His book arises out of his analysis of these experiences along with reflections on his own fascinating life journey. Designating spirituality as "the integrating focus for all aspects of growth and change," the author solidly establishes the essential connections linking one's growth in holiness with one's self-esteem, self-concept, love of self, capacity for intimacy, friendships, openness, wholeness, and even diet and physical exercise. At the end of each chapter Father Dwyer helpfully presents a list of suggested reflections and readings to assist the reader to make progress in her or his own life journey.

The Vatican's 1986 document *Sects or New Religious Movements* insists that, as Christians, "our pastoral concern should not be one-dimensional: it should extend not only to the spiritual but also to the physical, psychological, social, cultural, economic, and political dimensions." *Lift Your Sails* makes an incomparable contribution in the direction the Vatican so strongly recommends.

James J. Gill, S.J., M.D.

James J. Gill, S.J., M.D.
Editor-in-Chief